

SINNS OVERTHROW:
OR,
A GODLY AND LEARNED TREATISE
OF
Mortification.


Wherein is excellently handled;
First, the generall Doctrine of MOR-
TIFICATION:

And then particularly, how
to Mortifie

{	FORNICATION.
	UNCLEANNES.
	Evill CONCUISCENCE.
	Inordinate AFFECTION.
	and,
{	COVETOUSNES.

All being the substance of severall Sermons upon
COLOS. III. V.
Mortifie therefore your members, &c.

Delivered by that late faithfull Preacher, and worthy
instrument of Gods glory
JOHN PRESTON,
Dr in Divinity, Chaplaine in Ordinary to his Majestie, Master of
Exeter Colledge in Cambridge, and sometimes Preacher of Lincolnes-Inne,


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The Contents.

First, In the Treatise of Mortification.

DOCTRINE I.

The height of glory, which we expect by Christ, should
cause every man to mortifie sinne. page 3

DOCT. II.

*The frame of our hearts ought to suit with those conditions
that we receive by our union with Christ.* P. 4

Explication.

Mortification is a turning of the heart from sinne to grace,
ibid.

Mortification called a turning of the heart, because the heart by nature is backward and averse from God,

pag. 5

Sinne seemingly mortified;

1. When the occasion is removed. P 7
2. When it is not violent and raging, but quiet. ibid.
3. When it is but removed from one place to another. ibid.
4. When the Conscience is affrighted with the judgements of God. A

The Contents.

ments of God.

- | | |
|--|------------|
| 5. <i>When the strength of nature is spent,</i> | p. 8 |
| 6. <i>Being restrained from sinne by good education,</i> | ibid. p. 9 |

USE I.

To examine by these rules sinnes Mortification, ibid.
Mortified lusts knowne,

- | | |
|---|-------|
| 1. <i>By a deepe humiliation of the soule,</i> | p. 10 |
| 2. <i>By the generality of it,</i> | ibid. |
| 3. <i>By the measure of grace, answering the measure of corruption,</i> | p. 11 |
| 4. <i>By the continuance of them,</i> | p. 12 |

Motives to Mortification :

- | | |
|--|--------|
| 1. <i>There is no pleasure in sinne,</i> | p. 13 |
| <i>Pleasure in sinne is no true solid pleasure, but a sick pleasure,</i> | p. 14. |
| 2. <i>The satisfying of lust is an endlesse worke,</i> | ibid. |
| 3. <i>The great danger of sinne,</i> | p. 15 |
| 4. <i>The deceit of sinne,</i> | p. 16 |

Sinne deceives foure wayes :

- | | |
|---|-------|
| 1. <i>By blinding the understanding,</i> | ibid. |
| 2. <i>By making large promises,</i> | p. 17 |
| 3. <i>By promising departure at our pleasure,</i> | ibid. |
| 4. <i>By making a shew of friendship,</i> | ibid. |
| 5. <i>The rebellion it occasions in us against God,</i> | p. 18 |
| 6. <i>The slavery it brings us unto Satan,</i> | ibid. |

USE II.

To instruct us that in every regenerate man there is a free-will to do good, p. 19

The power of a Regenerate man consists

- | | |
|---|-------|
| 1. <i>In performing any duty God commands, according to the</i> | ibid. |
|---|-------|

The Contents.

- the proportion of grace he hath received,* p. 20
2. *In resisting any temptation according to the same measure of grace,* p. 21

OBJECT.

In the Regenerate, the flesh lusteth against the spirit, &c.
ibid.

ANSW.

Corruption reignes not, though it may take possession in the heart of a Regenerate man; it exceeds not the measure of grace,
ibid:

USE III.

To exhort us to abstaine from the sinne of the heart, as well as sinne in the outward actions, p. 22

OBJECT.

Men shall be judged by their workes, not by the thoughts of their hearts,
ibid.

ANSW.

God will judge the thoughts of the heart, as the cause; the actions, or workes, as the effects. p. 23

USE IV.

To teach us that no man is so holy, but he needs mortification.
ibid.

The meanes how to come by Mortification, are

I. Outward.

1. *Moderation in lawfull things,* p. 28
The danger of excesse in lawfull things, ibid.
2. *Vowes and Promises,* p. 29
The lawfulnessse of Vowes, and how they are to be esteemed of, ibid.
3. *The avoyding of all occasion to sinne,* p. 30

OBJECT.

The Contents.

OBJECT.

Professors being strong in faith, need not avoid occasions of sinne.

P. 31

ANSW.

Opinion of strength in faith is a weaknesse in men, for the more feare, the more strength; besides, habituall grace is but a creature, and therefore not to be relyed on. ibid.

4. *The lawfull exercise of Fasting and Prayer.* ibid.

II. Inward:

1. *To get a willing heart,* P. 24

2. *To take paynes about it,* P. 25

Two errors about Mortification:

1. *That all sinnes have alike proportion of labour to mortifie them.* P. 26

2. *That mortification is not a continued worke,* P. 27

The fruitlesse puns of Papists in afflicting their bodies, &c. ibid.

3. *The assistance of the Spirit.* P. 32

Means to obtaine the Spirit, are

1. *To know the Spirit,* P. 33

2. *Not to resist, grieve, or quench him.* ibid.

What it is to { resist, } grieve, } quench } the Spirit. P. 34, 35

3. *To use prayer,* P. 35

4. *To walke in the Spirit.* P. 36

5. *To get a lively faith,* P. 37

Iustifying faith onely purifieth the heart, P. 38

The holy Ghost not essentially but by a divine power dwelleth in the heart. ibid.

That Mortification goeth before Iustifying Faith, is

The Contents.

<i>an error,</i>	P. 39
6. To get spirituall joy.	ibid.
7. To get a humblenesse of minde,	P. 41
DOCTR. III.	
That all earthly members are to be mortified,	P. 42
Members are sinfull, exorbitant affections of the soule,	
P. 43. for these reasons; because	
1. They fill up the heart,	ibid.
2. They proceed from the unregenerate part,	P. 44
3. They are weapons of unrighteousnesse,	ibid.
4. They are deare unto the heart, as any member to the body,	ibid.
Inordinate lust meant by earthly members,	P. 45
What it is to be earthly minded,	ibid.
By the power of nature a man may conceive of spirituall things and yet be earthly minded:	
1. Not spirituall,	ibid.
2. Not from an heart illighted by the Spirit,	P. 46
3. By the knowledge of his understanding,	ibid.
A man may come to know spirituall things, and not be renewed.	
1. By seeing a vertue in heavenly things excellling all other things,	ibid.
2. By being of a noble spirit,	ibid.
3. By seeing holinesse in the children of God,	P. 47
4. By seeing the attributes of God,	ibid.
5. By feeling the sweetnesse of the promises,	ibid.
6. By beleeving the resurrection to life,	ibid.
The order of the faculties of the soule,	P. 48
Whether Nature can attaine unto true knowledge,	ibid.
A naturall man may know spirituall in their substance,	
not as a rule of his life,	P. 49
	Heavenly

The Contents.

Heavenly mindednesse is the worke of a new life in a man,
ibid.

Heavenly mindednesse admits increase in knowledge,
p. 52

The Understanding the seat of heavenly mindednesse,
p. 53

*An enlightened understanding communicates its to the
rest of the faculties;*

1. *By taking away the lets unto good,* p. 54

2. *By withstanding the motions of inordinate passions,*
ibid.

3. *By laying open the vilenesse of inordinate affections,*
ibid.

4. *By ruling and guiding them,* p. 55

USE I.

*To reprove such as favour earthly mindednesse, or inor-
dinate affections,* ibid.

Reasons against earthly mindednesse, are
I. *In respect of men;*

1. *It takes away the excellency of the creature,* p. 56

2. *It wounds the soule,* p. 57

II. *In respect of God:*

It sets up spirituall Idolatry in the heart, p. 58

III. *In respect of Professors:*

It is unbecoming them, and makes them like Swine,
p. 59

*Great difference betweene the back-sliding of the Saints,
and of the wicked,* p. 60

Back-sliding in the Saints is caused,

1. *By holow hartednesse.*

2. *By evill example of men.*

3. *By remouall from under a powerful ministry.* p. 61

The Contents.

A threefold caveat to the Saints. p. 62

Divers Objections of earthly mindednesse answered :

OBIECT. 1.

Earthly things are present.

ANSW.

Heavenly things present, as joy in the holy Ghost, &c. are to be preferred before earthly things. p. 63

Difference betweene nature and sense, p. 64

OBIECT. 2.

Earthly things are sensibly felt.

ANSW.

Men are deceived ; for the greater the faculty, the greater the sense. p. 65

A threefold difference betweene the superiour and inferior faculties. ibid.

OBIECT. 3.

Earthly things make us to be well thought of.

ANSW.

A good opinion must not be regarded in any thing that shal occasion sinne. p. 66

A remedy against opinion, is a sound knowledge in the word of God. p. 67

OBIECT. 4.

Earthly things seeme of great worth unto us.

ANSW.

They will not doe so, if compared to spirituall things. p. 69

All mens comforts stand in Gods face. p. 70

VSE II.

To exhort men to leave their earthly mindednesse. p. 71

Motives to mortifie our earthly members :

1. *The devill ensnares us by them.* ibid.

2. *They*

The Contents.

2. They binde us fast from God to the devill. p. 72
Meanes to obtaine the loathing of earthly things;

1. Sound humiliation, p. 73
Three false grounds thereof, ibid.

2. The royalty of spirituall things, p. 74

3. A constant and diligent watch over the heart, p. 75
Meanes to get heavenly mindednesse:

1. Faith, p. 76
A twofold snare of the world, ibid.

2. Humility, p. 77

3. A iudgement rightly informed, p. 78

4. A sight into the All-sufficiency of God, p. 79

5. A remembrance from whence we are fallen, ibid;
*A comparison betweene a spirituall and a bodily
 Consumption,* p. 80

Motives to heavenly mindednesse;

1. Heavenly things the best object, p. 81

2. No sweetnesse in earthly things, p. 83; *for two
 reasons:*

1. Because they are mutable, ibid

2. Because they either belong to persons that are

1. Good, belonging to God; and therefore can
 not content them, because they draw their af-
 fections from God, p. 84

2. Wicked, unto whom they are not sanctified,
 p. 85

3. No salvation by earthly things, p. 86
God will have all the soule, or none. p. 87

Christs two markes of a Christian, p. 88

4. Heavenly things are the better part: proved, ib.

1. By Scripture, ibid.

*A fourefold difference betweene earthly and hea-
 venly*

The Contents.

venly things,	ibid
2. By Reason,	p. 91
5. All things are at Gods disposing,	p. 92
Markes to know whether wee have lost our earthly mindednesse,	
1. By the moderation of our care and delight in earthly things,	p. 94
Signes of the excesse of our delight in them, are	
1. Our immoderate desire of getting & keeping them, ib	
2. Our excesse in our pleasures and recreations,	p. 95
Recreation when lawfull,	p. 96
2. By the esteeme we have of heavenly things,	ibid.
3. By our Spirituall taste, whether we relish heavenly or earthly things best: as the Word Preached,	p. 98
Eloquence no ornament to the Word preached,	p. 99
The Word should not be mixed with it,	p. 100
How Learning and Arts are necessary to the Preaching of the Word,	p. 101
Ministers should not endeavour to please the people with Eloquence,	p. 102
4. By our judgement of heavenly things,	p. 103
Spirituall knowledge wrought by the spirit, able to judge of	
1. Persons,	p. 104
2. Things,	p. 105
Spirituall renovation is discovered	
1 By the Affections,	p. 106
2 By the Speeches,	p. 107
3 By the Actions,	p. 109
5. By our brooking the word of reproofe,	110
Use. To exhort spirituall minded men to grow more and more therein,	p. 111
The least sinnes to be avoyded,	ibid
	Secret

The Contents

<i>Secret finnes are to be looked into,</i>	p. 112
<i>Motives to grow in heavenly mindednesse, are</i>	
1. <i>Hereby we are able to doe every good worke,</i>	ibid.
2. <i>Hereby God is honoured,</i>	p. 113
3. <i>Hereby we may prevail with God in prayer,</i>	p. 114
<i>A few faithfull prayers may doe much good,</i>	ibid.

Of FORNICATION.

DOCTRINE I.

ALL Uncleanesse is a thing God would have mortified,
and quite destroyed out of the hearts that hee would
dwell in, pag. 116

DOCTR. 2.

Fornication is a sinne that must be mortified, p. 118
The haynousnesse of this sin of Fornication appeares;

I. *In the sinfulness of it:* For,

1. *It is contrary to Gods Spirit,* p. 119
2. *It makes a strangeness betwixt God and us,* ibid
3. *It is a punishment of other finnes,* p. 120
4. *It layes waste the Conscience,* p. 121
5. *It delug's the body more than any other sin,* ibid

II. *In the punishment of it:* For,

1. *God himselfe takes the punishment of it into his
owne hand,* p. 122
2. *God reserves filthy persons for an heavy judgement*
ibid.

III. *In the danger of it,* p. 123

IV. *In the deceitfulness of it,* p. 125

The deceits of the devil, whereby he enticeth us to this sin, are
1. *Hope of Repentance,* ibid. *With considerations against*
ibid.

The Contents.

that deceit,	p. 126, 127
2. Present impunity,	p. 129
Considerations against it,	p. 130
3. Present sweetnesse in sinne,	p. 131
Considerations against it,	p. 132
4. The falsenesse of common opinion and carnall reason,	p. 133
5. Hope of secrecie,	p. 134
Considerations against it,	p. 135

USE 1.

To exhort all men to cleanse themselves from this filthinesse,

p. 137

USE 2.

To perswade all men to mortifie the inward corruption, as well
as to abstaine from the outward action,

p. 140

Tryals whether this lust be mortified :

1. An vniuersall change,	p. 141
2. An hate and loathing to this sinne,	p. 142
3. A constant keeping our selves from the acting of this sinne,	p. 143

Meanes against Fornication :

1. For such as haue beene addicted to this sin ; Let them	
1. Get an humble heart,	p. 144
2. Labour to bring their hearts to love God, who hath forgiven so great a sinne,	p. 145
3. Beware lest Satan beguile them.	
2. For those that still love in this sinne ; Let them	
1. Labour to get assurance of pardon.	
2. Endeavour to haue a sense and feeling of their sinne,	p. 146
3. Lay hold on the Promises, and apply them.	
4. Use abstinence and fasting,	p. 147
5. Resolve	

The Contents.

5. *Resolve against it,* p. 148
6. *Proportion the remedy to the disease,* p. 149
7. *Turne their delights to God and heavenly things*
8. *Accustome themselves to frequent prayer.* p. 150
-

Of VNCLEANNES.

DOCTR. I.

Vncleannesse is one of the finnes that are here to be mortified, p. 153

The haynousnesse of the sin of uncleannesse, appears

1. Because it makes the sinner herein, a man of death.
2. Because it is a sinne against Nature.
3. Because it is against ones selfe, as selfe-murder.
4. Because God makes it a punishment of other finnes,

p. 154

The deceits of Satan to draw men into this sin, are

1. Hope of after-repentance.

What repentance is,

p. 155

2. The deferring of punishment.

3. The common opinion of this sinne,

p. 156

4. The privatenesse and secrecie thereof.

5. The present delights they finde in it,

p. 157

Of Evill CONCVPISCENCE.

DOCTR. I.

Evill Concupiscence is a sinne to be mortified, pag. 187
Reasons

The Contents.

Reasons thereof, are,

1. *It will bring forth actuall finnes,* p. 188
2. *It defiles a man by hiding sinne in his heart,* ibid.
3. *It marres all good actions,* ibid
4. *It makes Gods Commandements grievous unto us,* p. 189

The nature of evill Concupiscence what, p. 190
The sinfulnessse of evill Concupiscence, ibid.

The operation of evill Concupiscence in { *conceiving sinne.*
} *bringing forth* 191

Evill Concupiscence { *Habituall,* } *to be mortified,* p. 193
{ *Actuall,* }

All sinne is to be abstayned from, because God forbids it,
 p. 195

Acts to Mortification, are

1. *A serious meditation upon mens courses,* ibid
2. *A suppressing and keeping downe of lust,* p. 196
3. *A rectifying of the iudgement,* p. 197

V S E I.

To get free from this sinne, p. 198
The wrath of God on the creature works terror in the conscience, ibid:

Three signes of mortifying this sinne;

1. *A generall reformation in heart and life,* p. 200
2. *A right iudgement of sin, and a true loathing thereof,* p. 201
3. *Actuall abstinence from sinne,* p. 202

Q V E S T.

Whether man after true Mortification may fall into the same sinne againe, ibid.

A N S W.

He may fall into the act, but not the love of that sin, ibid

The Contents.

Means to the mortification of this sinne, are

1. *A labour for an assurance of pardon for our sinnes,* P. 203
2. *Abstinence from all occasion of sinne,* P. 205
3. *A delight in grace and holinesse,* P. 206
4. *Fervent and hearty prayer,* P. 207

Of inordinate AFFECTION:

DOCTRINE I.

ALL Immoderate Affections must be mortified, p. 211
What Affections are, p. 212

The Appetite double, { Sensuall, } P. 213
 { Rationall, }

Three sorts of Affections, { Naturall, } p. 214
 { Carnall, }
 { Spirituall, }

Affections when inordinate, p. 216

Trials of the inordinacy of Affections, are

1. To examine them by the rule; the Rules are

1. The object must be good, p. 217

2. The end right.

3. The measure right.

4. The order and season sitting.

2. To examine them by the effects; The effects are

1. The disturbance and hindrance of reason, p. 218

2. *An indisposition to holy duties,* p. 219

3. The production of evil actions.

4. *The drawing us from God,* p. 220

What it is to mortifie affections inordinate, ibid.
Reasons

The Contents.

Reasons why they are to be mortified, are

1. *They are of greatest efficacy and command in the soule,* p. 221
2. *They make us either good or evill.*
3. *They make way for Satan to take possession of the soule,* p. 222
4. *They are the first movers to evill,* p. 223

V S E I.

To exhort us to take pains in the mortification of these inordinate affections, p. 224

Meanes to mortifie them, are

1. *Knowledge of the disease,* p. 225
Two wayes to discern inordinate lusts;
 - 1 *By bringing them to the Touch-stone,* p. 226
 - 2 *By considering the stops of them.*
2. *The iudgement of others concerning them,* p. 227
The causes of inordinate affection, are
 1. *Mis-apprehension,* p. 227
Remedies against mis-apprehension.
 - 1 *To get strong reasons out of the Scripture,* p. 229
 2. *To get a lively faith,* p. 230
 3. *Experience of the naughtinesse of them.*
 4. *Example of others.*
 2. *Weakenesse and impotency,* p. 232
Remedy against that, is to gather strength.
 3. *Lightnesse of the minde,* p. 233
Remedy, to finde out the right object which is God.
 4. *Confusion that riseth in the heart at first rising of them,* p. 234
Remedy, timely prevention, p. 235
 5. *Corruption of nature.* p. 236
Remedy, to get a new nature.

6. *Want*

The Contents.

7. One sinne cause and root of another,
Remedy, to pull up the rooe.
God the onely agent of Mortification.

P. 239

USE 2.

To reprove us for sinfull affections.

Motives to conquer inordinate affections.

1. They are the root of all evill, P. 240
2. They wound the soule, P. 241
3. They breed foolish and hurtfull lusts, P. 243
4. They hinder the doing of good actions.
5. They bring shame and dishonour, P. 244
6. They blinde the reason and judgement, P. 245

Of COVETOUSNES.

Covetousnesse what,
Why it is called Idolatry.

P. 1. 25

DOCTR. 1.

To seeke helpe and comfort from riches or any other creature,
and not from God alone, is vaine and sinfull,

P. 2

DOCTR. 2.

That Covetousnesse, which is Idolatry, is to bee mortified,

P. 2. 25

Reasons that God onely can be comfort unto us, and not the creature, are

1. God is All-sufficient, P. 3
2. The creature is empty and vaine, P. 6
3. We commit the sinne of idolatry in giving that to the creature which is due to God.

USE 1.

To exhort men to abstain fro lusting after worldly things, P. 7
God

The Contents.

God can give comfort without riches, p. 8
 The creature without the Creator is as the huske without the
 kernell. p. 9

Considerations to dissuade from trusting in the creature :

1. The creature of it selfe hath no power to comfort, p. 10
2. The creature reaches not to the inward man, p. 11
3. A multitude of creatures must goe to the comfort of one
 man, p. 12
4. The comfort of the creature is but dependant felicity,
 p. 12

Whatsoever men leave their children without Gods blessing
 is nothing worth, p. 13

The decents whereby men are hindered from mortifying this
 sinne, are

1. They thinke them Gods blessings, p. 14
 Blessings considered without thankfull reference to
 God, cease to be blessings.

We receive the creatures as blessings.

1. When we depend on God for the disposing, continuing
 and want of them.
2. When we thinke the same things may bee without
 comfort unto us, p. 15
3. When we thinke we may have comfort without them
 p. 16

2. They apprehend present comfort from the abounding of
 them, p. 17

We may not judge of outward things by sense and fee-
 ling, but by faith, and a rectified reason.

To helpe our judgement therein ; Consider,

1. They are but vanity of vanities, p. 18
2. What other men, that have bin afflicted, thinke of the
3. What your selves wil judge of the at the day of death
4. What

The Contents.

4. What you shall finde them for the time to come.

Sense of comfort double, } a refreshing of the heart by the
 preceeding from } Creature:
 } an apprehension of Gods fauor
 } in those blessings.

Ioy in the creature may be a

1. Remisse ioy, as if we ioyed not, p. 19

2. Loose ioy, that may be cast off.

3. Dependant ioy, eying the fountaine, p. 20

3 They reason falsely.

Riches come not alwayes by labour, nor comfort by riches,
 p. 20. For

1. God maketh a disproportion betwixt the man and
 the blessing, p. 21

2. God hindereth the effects, though the causes concur.

3. God denieth successe to the causes, p. 22

4 They see these things present and certain, other things
 doubtfull and incertaine.

Earthly things subiect to change, but spirituall things un-
 changeable.

Signes to know whether our love to the creature be right
 or no: Consider,

1. Whether our affection to the creature drawes our
 hearts from God, p. 24

2. When earthly and spirituall things come in compe-
 tition, which we make choyce of.

3. What our obedience is to God.

4. What things trouble us most, p. 25

Our affection to riches said to be inordinate, p. 26. when
 we seeke them;

1. By measure more then we should.

2. By means that we should not, p. 27

3. For

The Contents.

3. For wrong ends, p. 28
 4. In a wrong manner; which consists in these particulars: when we seeke them,

1 Out of love to them,

2 To trust to them,

3 To be puffed up by them,

4 To glory in them.

5 With too much haste and eagernesse.

In the desire of riches there is a double content, p. 29

1 A contentednesse, with a dependance on Gods will.

2. A contentednesse with a submission to Gods will.

How farre a man may desire wealth, p. 31

A threefold necessity of the creatures.

1. Of expedience.

2. Of condition and place,

3. Of refreshment.

A desire of riches for superfluity and excesse, sinfull; for these reasons:

1. Mans life stands not in abundance of excesse.

2. It proceeds from an evil root, p. 33

3. It may not be prayed for.

4. It is dangerous, for it chokes the Word, p. 34

5. We have an expresse Commandement against it.

The end of a mans calling is not to gather riches, but to serve God, p. 35

Riches, the wages, not end of our calling.

Rules to direct our care in getting wealth, p. 37

1 No going into other mens callings.

2 The end must not be riches, but Gods glory.

3 The care must not be inordinate.

Signes of inordinate care, are

1. Trouble in the acquiring, p. 38

† 2

2. Feare

The Contents.

2. Feare of not attaining
3. Griefe in being prevented.

A man is then covetous when he strives not against Covetousnesse.

Covetousnesse spirituall adultery, p. 39. aggravated in that

1. It makes men wicked.
2. It does least good.
3. Riches are but false treasure.
4. They are not our owne.

Attributes given to riches, are

1. They are many things.
2. They are unnecessary.
3. They will be taken from us.
4. They are not the best.

USE I.

To exhort men to mortifie this earthly member, Covetousnesse,

P. 40

Meanes thereto; are,

1. Prayer to God.
2. Humility for sinne.
3. Imployment of them to better things.

THE



THE DOCTRINE OF MORTIFICATION.

COLOSSIANS 3. 5.

*Mortifie therefore your members which are upon the earth;
fornication, uncleannesse, inordinate affection, evill con-
cupiscence, and covetousnesse, which is idolatrie.*



*T*his Chapter containeth di-
vers exhortations unto hea-
venly mindednesse, by
which the Apostle labours
to dissuade the Colossians
from corruptible things,
unto things not corrupti-
ble, but everlasting; not
earthly, but heavenly; in
the which the life of a
Christian, and true holinesse standeth.

In the first verse he beginnes with an exhortation to
seeke heavenly things; *If you be risen with Christ, seeke*
those

those things that are above : that is, if you be risen with Christ, and dead unto the fashions of men, then there is an alteration and change in your soules wrought, by which you are brought to affect that which is heavenly, and basely to esteeme of earthly things : therefore, *If you be risen* ; that is, if this heavenly life, and disposition, and change be in you, then let the same appeare by your heavenly mindednesse ; that is, by seeking of heavenly things.

In the second *verse* he joynes another exhortation grounded on the first, to bee wise and to understand them ; *Set your affections on things above* : that is, let them be specially minded of you, let all your faculties bee filled with a knowledge of spirituall things ; and this is so joyned with the former, that there can be no seeking without knowing ; for how can a man seeke that which he knoweth not ? and if thou hast no knowledge of heaven, and heavenly things, how canst thou desire them ? seeing where there is no desire, there is no seeking : And therefore if thou wouldest seeke heavenly things, as Christ, and Grace, and Salvation, then know them first.

Afterwards in the third *verse* he goeth on, and presseth this exhortation with divers arguments ; first, because *you are dead* : that is, seeing you are dead unto earthly things, therefore strive not now to be earthly minded. Secondly, *Your life is hid with Christ* : that is, your happinesse is not seene with the eye of the bodie by looking on these earthly things, but your happinesse and joy is by Faith beholding Christ, therefore set your heart and eye on him, where your life is ; that is, you looke for a perfection of glory with Christ,
which

which you cannot have by minding earthly things : therefore be heavenly minded.

In the fourth *verse* the Apostle answereth unto a demand : for they might thus object, You tell us that we shall have a perfection of glory, and that it is hid with Christ, but when shall we have it ; *that is*, when shall it be made manifest unto us ? Unto this the Apostle answers, *When Christ, who in our life, shall appear, then shall we also appear with him in glorie.* And hereupon he groundeth another exhortation in the *verse* I have read : as if he should say, Seeing you expect such a perfection of glory to be revealed unto you at Christs second coming, then it stands you upon to set upon your corruptions, to kill, and to slay them, that seeke to deprive you of that glory. *Mortifie therefore, your earthlie members ; that is*, slay every foule affection, inordinate desire of earthly things, rid your hearts of them by slaying of them ; and although it may seeme a hard worke, yet fight still, or else you shall never attaine unto that life you hope for : So that the first generall point hence, is this :

That the height of glorie, which we expect by Christ, should **Doctrine I.**
cause everie man to mortifie sinne.

This the Apostle makes the ground of our Mortification ; *If you be risen with Christ, seeke the things that are above, mortifie therefore your earthlie members ; that is*, except you slay sinne, that hath slaine Christ, you cannot get life with Christ : Surely then, Mortification is not as men thinke it, a needlesse worke which matters not much whether it be set upon or no, but this is mens sicknesse ; for, as a man that is sicke thinkes Physicke *S. mile.* is not needfull, because hee is not sensible of his disease,

case, when as the Physician knowes that it is a matter of necessity, and that except hee purge out that Corruption and humour of the body, it will grow incurable: even so, except this corruption of nature be purged out, it will grow incurable; that is, we cannot be saved: therefore, we know to mortifie sinne, is a worke of necessity, whereupon standeth every mans life and salvation.

The second thing which we note, is this:

Doct. 2.

That the frame of our hearts ought to suit with those Conditions that wee receive by our union with Christ.

And this also the Apostle makes another ground of Mortification; if you be risen with Christ, seeke heavenly things, and therefore labour to mortifie your inordinate affections, and sinfull lusts, that so the frame of your hearts, and disposition thereof, may suit with heavenly things: as if he should say, You professe your selves to be *risen with Christ*; that is, that you are in a more excellent estate than you were in by nature, and you expect a perfection of glory; then it must needs follow, That the frame of your hearts must suit with your conditions; that is, you must bee such as you professe your selves to be; and this cannot be, except you mortifie sinne, all inordinate affections, all worldly lusts, all immoderate care for earthly things: thinke not to get grace, salvation, and eternall life, except first you slay your corruptions and lusts; for Mortification is a turning of the heart from evill to good, from sinne to grace: or, it is a working a new disposition in the heart, turning it quite contrary: Or else it may bee said to bee
the

Mortification
what it is.

the slaying of that evill disposition of nature in us.

Now wee must know, that howsoever Mortification is a deadly wound given unto sinne, whereby it is disabled to beare any rule or commanding power in the heart of a regenerate man, yet we say, Mortification is not perfect; that is, it doth not so slay sinne, that we have no sinne at all in us, or that wee cease to sinne; for in the most regenerate and holiest man that lives, there is still the sap of sinne in his heart: A tree *Simile:* may have withered branches by reason of some deadly wound given unto the roote, and yet there may remaine some sap in the roote which will in time bring forth other branches: so it is with a regenerate man, there may a deadly wound be given unto sinne, which may cause inordinate affections to wither, and yet notwithstanding some sap of sinne may remaine, which had need still to be mortified, lest otherwise it bring forth other branches. Mortification is not for a day only, but it must be a continuall worke; when thou hast slayne sinne to day, thou must slay it to morrow, for sinne is of a quickning nature, it will revive if it be not deadly wounded, and there is seed in every sinne which is of a spreading nature, and will fructifie much; therefore when thou hast given a deadly wound unto some speciall corruption, rest not there, but then set upon the lesser; mortifie the branches of that corruption; and so much the rather, because it will bee an easie worke to overcome the Common souldiers, and to put them to flight, when the Generall is slaine.

Wee call Mortification a *turning of the heart*; the heart by nature is backward from God; that is, it

*Mortification
why a turning
of the heart.*

minds and affects nothing but that which is contrary to God, it is wholly disposed to earthly things; now Mortification alters and changes the heart, turning it from earthly to heavenly things; even as a river that is stopt in its usuall course is now turned another way; so Mortification stops the passage of sinne in the soule, turning the faculties, the streame of the soule, another way: the soule was earthly disposed, the mind, the will, and affections were wholly carried after earthly things, but now there is a new disposition wrought in the soule; the minde and affections are wholly set upon earthly things; before he was for the world how hee might satisfie his lusts, but now his heart is for grace, justification, remission of sinnes, and reconciliation. Here then, seeing Mortification is a slaying of sinne, and that many doe deceive themselves in the matter of Mortification, who thinke that sinne is mortified when it is not; and contrariwise, others thinke they have not mortified sinne, that is, they have not given a deadly wound unto sinne, because they still feele rebellious lusts in their hearts; therefore for the better explaining of this point of Mortification I will propound two Questions: the first shall be, for the discovering of hypocrites; and the second shall be, for the comforting of weake Christians.

Quest. 1.

The first Question is, Whether sinne may not seeme to bee mortified when it is not mortified, but onely asleepe?

Answer.

When sinne
seems to be
mortified, and
is not.

To this I answer, That sinne may seeme to be mortified when it is not, and that in these particulars:

First, sinne may seeme to be mortified when the occasion is removed: As the covetous man may not bee
so

so covetous after the world as he was, because he hath not so good an opportunity, and thereupon hee may grow remisse; and yet this sinne of Covetousnesse is not mortified; for let there be occasion, or an opportunity offered, and you shall finde this sinne as quicke and as lively in him as ever it was before; and so for Drunkenesse, or any other vice in this kinde: when the occasion is removed, the sinne may be removed, and yet not mortified.

Secondly, sinne may be mortified seemingly, when it is not violent, but quiet; that is, when an unruly affection troubles them not, they thinke that now that sinne is mortified; but they are deceived, for it is with sinne, as with a disease; A man that is sicke of a fever, so long as he is asleepe he feesles no paine, because sleep takes away the sente of it; but when he is awake, then presently hee feesles his paine afresh: Even so, when sinne doth awake them out of sleepe, then they shall finde it was not mortified, but they onely asleepe. *Samson, Judg. 16.* so long as he was asleepe in his sin, thought all was well, and that his strength was not gone; but when hee awakes out of sleepe, his sinne awakes, and then with much sorrow hee findes that his sinne was not mortified, especially when he fell into his enemies hands.

Simile:

Thirdly, sinne may seeme to bee mortified when it is but removed from one sinne unto another, when it is removed from a lesse to a greater, or from a greater to a lesse. As for example, A man may not be so covetous as hee was, and thinke with himselfe that this his sinne is mortified, when as indeed it is not mortified, but onely removed unto another; for now it
may

may be hee is growne ambitious, and seekes after honour, and therefore it stands not now with his reputation and credit to bee covetous : hereupon hee may grow bountifull, and neverthelesse his sinne of covetousnesse be unmortified : And so for drunkennesse, and such as desire pleasure, their mindes and delights may be changed, and the sinne of the soule be not yet mortified. Sinne is to the soule as diseases are to the body : now we know, that diseases of the body usually remove from one place to another, or at the least grow from a lesse to a greater : so it is with sinne in the soule, it will remove from one faculty to another.

4 Fourthly, sinne may seeme to be mortified when the conscience is affrighted with the Judgements of God, either present upon him, or threatned against him : now by the power of restraining grace a man may be kept from sinne ; that is, hee may so bridle his affections, that he may keepe sinne from the action, he may forsake drunkennesse, covetousnesse, pride, and the like, and yet his sinne be not mortified : for here is the difference betweene a man that hath his sinne mortified, and one that hath not, The first is alway carefull, that his sinne come not to action, hee is carefull and watchfull over his wayes and heart, as well when the Judgement is removed, as when he feesles it : but the other hinders not sinne longer than the hand of God is upon him ; remove that, and then his care is removed.

5
Simile. Fifthly, sinne may seeme to be removed and mortified when the sap and strength of sinne is dead, that is, when the strength of Nature is spent. As the Lampe goes out when oyle is either not supplied or taken away,

way, and yet the Lampe is still a Lampe, for let oyle be supplied, and fire put unto it, and it will burne; so there may be not the action, and yet sinne is not mortified in the heart; for he is as well affected to sinne as ever hee was, onely the sap and strength of nature is gone; but if oyle were supplied, that is, if strength of nature would but returne, siane would be as quick and vigorous as ever it was.

Sixthly, good Education, when a man is brought tip under good parents, or masters, he may be so kept under that sinne may seeme to bee mortified, but let those be once at their owne ruling, then it will appeare that sinne is not mortified in them; that is, that they have not lost their swinish disposition, onely they are kept from fouling of themselves: As a Swine so long *Simile.* as she is kept in a faire meadow cannot foule her selfe, but if you give her liberty to goe whither shee list, shee will presently be wallowing in the mire; even so, these are ashamed to defile themselves whilest they are under good education; but opportunity being offered, it will soone appeare sinne is not mortified.

The Use of this, briefly, is for Examination unto every one to enter into his owne heart, and examine himselfe by these rules whether his sinne be mortified, or no; and accordingly to judge of him selfe.

The second Question is for the comforting of weak Christians: Seeing there is corruption in the heart, how shall I know that the lusts and stirrings of the heart proceed from a wounded Corruption, or else is the Action of an unmortified lust? *Quest. 2.*

To this I answer, You shall know them by these rules:

Answer.
How o know
when lust is
mortified.

C

First,

First, you shall know whether the lust in the heart be mortified, and proceed from a wounded heart or no, by the ground of it; that is, if it proceed from the right root, or arise from a deepe humiliation wrought upon the soule, either by the Law, or by the Judgements of God, whereby the Conscience is awakened to see sinne in its owne nature; and then a raising up of the soule by the apprehension of the love of God in Christ, and out of a love unto God to beginne to mortifie sinne: if the heart in this case doe fight against the spirit, that is, the lust of the heart, it is because it hath received the deadly wound; but if it bee not out of love unto God that thou mortifiest sinne, if thy heart, in this case, have much rebellion in it, whatsoever thou thinkest of thy selfe, sinne is not mortified in thee: Every thing proceeds from some Cause; if the Cause be good, the Effect must needs be good likewise: as (for instance) if the tree be good, the fruit must be good; but if the tree be evill, the fruit cannot be good: Let every man therefore examine himselfe upon this ground.

Secondly, you shall know it by the generality of it: For Mortification is generall; and as death is unto the members of the body, so is Mortification unto the members of sinne: now you know that the nature of death is to lye upon all the members of the body, it leaves life in none; so, where true Mortification is, it leaves life in no sinne; that is, it takes away the commanding power of sinne: For what is the life of sinne, but the power of sinne? take away this power, and you take away this life. Therefore it is not sufficient to mortifie one sin, but you must mortifie all sins;
to

to which purpose the holy Apostle here bids them *Mortifie*; when he had exhorted them unto the generall of mortification, then he subjoynes divers particulars, as, Fornication, Uncleanesse; of which hereafter, (God assisting) you shall heare. Hence then you learne it will not be sufficient for you to leave your covetousnesse, but you must leave your pride, you vaine-glory: So also when thou hast slaine sinne in thy understanding, thou must mortifie it in thy will, and affections; slay sinne first in thy soule, and then slay it in the parts of thy body; and so examine your selves whether you finde this worke of Mortification to be generall.

Thirdly, you shall know whether your lust be mortified by this; Looke if there be an equality betweene the life of grace, and the death of corruption; that is, if you find grace in measure answerable unto the measure of corruption which is mortified in thee, it is a signe thy sinne is mortified; for as there is a dying unto sinne, so there will be a quickening unto holinesse; seeing the new man will beginne to revive, when the old man beginsto dye; Grace will grow strong, when Corruption growes weake; and therefore the Apostle saith, *Grow in Grace, and in the knowledge of our Lord Iesus Christ, 2 Pet. 3. 18.* As if he should say, you shall find by this whether the corruption of nature be slaine in you, if you *stand fast*, (as in the former verse,) which you cannot doe unless grace grow, except there be a proportion betwixt the life of grace, and the death of corruption: Therefore examine your selves by this, whether you doe finde that you are quickened in grace, to pray, or heare, which is an excel-

lent signe that sinne is mortified.

Simile.

Fourthly, you shall know whether your lusts are mortified by the continuance of them : For if sinne be mortified, and have received her deadly wound, it will bee but for the present, it will not continue ; it may well rage and trouble thee for a time, but it is onely now and then by fits ; whereas an unmortified lust ever rageth. It is with sinne in this case, as it is with a man that hath received his deadly wound from his enemy, hee will not presently flye away, but will rather runne more violently upon him that hath wounded him ; yet let him bee never so violent, in the middle of the action hee sinkes downe ; when hee thinkes to doe the most harme, then hee is the most unable, because hee hath received his deadly wound, whereby hee hath lost the strength and power of nature which otherwise might have prevailed : so it will bee with sinne, and with a mortified lust, it may rage in the heart, and seeme to beare sway and rule over thee as lord, but the power and strength of sinne is mortified, and sinkes downe, wanting ability to prevaile ; and why ? because it hath received its deadly wound : Indeed the most honest man, and the most sanctified that is, may have lust in his heart, and this lust may many times for the present be violent ; yet though it rage, it cannot rule ; it may strive, but it cannot prevaile : therefore you may try your selves by this, whether the corruptions and stirrings of your hearts proceed from a mortified lust, or no.

Now seeing Mortification is so hard a worke, and yet a worke that of necessity must bee done : Men al-
so

so be so hardly drawne to mortifie their lusts, which they account as a part of themselves, not to bee parted withall; for Nature her selfe hath implanted this principle in them, Every man ought to love himselfe, what then should move any man to mortifie his lusts? therefore for the better perswading of men unto this work, we will lay downe some motives to move every man to mortifie his corruptions.

Five Motives
to Mortifi-
cation.

The first Motive to move all men to mortifie sinne, is, *Because there is no pleasure in sinne*: Sinne cannot content the soule; for this is the nature of sinne, the further a man goes on in sinne, the further he goes on in sorrow, for in every degree of sinne there is a degree of sorrow: As on the contrary, unto every degree of Grace, there is a degree of Joy; I say, the more thou gettest of grace and holinesse, of Faith and Regeneration, the more peace of Conscience and spirituall Joy thou gettest; for Grace as naturally produceth Joy, as sinne sorrow. Now if men did but consider this, that is, if they had any spirituall understanding to know that degrees of sinne did bring degrees of sorrow, they would not so runne unto sinne as they doe.

I
Motive.

But they will object unto mee, You are deceived, for there is pleasure in sinne: wee have found pleasure in sinne, and what will you perswade us against our knowledge? Have wee not reason to distinguish betwixt things which wee know are of a contrary nature? Will you perswade men that hony is not sweet, who have tasted of it? If you should bring a thousand arguments, they will not prevaile:

Obiect.

even so we have felt sweetnesse in sinne, therefore we cannot be perswaded to the contrarie.

Answer.

Simple.

To this I answer, That the pleasure that is in sinne, (if there bee any pleasure) is no true solid pleasure, but a sicke pleasure; such a pleasure as a man that is sicke of a Feaver hath, a pleasure to drinke; not because he hath a love to drinke excessively, but because it is pleasing to his disease: even so, when men finde pleasure in sinne, it is not because it is true pleasure, but because it suits with their disease; that is, with their sinne. Now that this is no true pleasure, appears, because that which gives true content unto the soule is Grace, which ever is accompanied with Faith in Christ; and this works that *peace* in the soule *which passeth all understanding*, Phil. 4. 7. whereas sinne makes not peace but warre in the soule; and where there is warre in the soule, that is, where the faculties of the soule are in a combustion amongst themselves, there can be no pleasure. A man that is sicke of a dropsie may have pleasure to drinke, but his pleasure depends upon his disease; if the disease were removed, the pleasure would cease.

Motive.

The second Motive, is, Because *when men goe about to satisfie their lusts, they goe about an endlesse worke*: Now men in outward things would not set themselves about a work if they did but know before that it would be endlesse; that is, that they could never finish it; for every one loves to goe about things of a finite nature, which may be accomplished: even so, if men did but know the nature of sinne, they would not give themselves to satisfie thsir lusts, because they goe about a worke that is endlesse: for the nature of sinne

is

is like the Horseleech which the Wise-man speaks of, *Prov. 30, 15.* that the more it is given, the more it craves, but is never satisfied; so, the more you seeke to satisfie sinne, the more it desires; like the fire, the more you cast into it, the more it burnes: but if you will quench it, then detract from it; so, if thou wouldest have sinne to dye, then detract from thy plasure, from thy covetousnesse, from thy pride. A man that is sicke of a Feaver, if you would not increase his heat, then keepe him from cold drinke, and other things that are contrary to it; but if you doe satisfie the disease in these things, you doe increase it: so, if you would not goe about an endlesse worke, give your lusts a peremptory deniall, please not sinne; for if you doe, you will displease God: let this therefore move men to mortifie their lusts.

The third motive to move al men to mortifie sinne, is because of the great danger it brings a man unto; it makes a man lyable unto all the Judgements of God, it takes Gods speciall protection from a man, it fills the heart full of slavish feare; it is like a quagmire which may seeme to be firme and solid, but being once in it, the more you strive to get out, the greater danger you are in: Like a bird that is taken with a gin, the more shee seekes to escape, the faster shee is holden by it; so it is with sinne, it carryeth a faire shew, it will pretend much good, but take heed of falling into it, for if you be once in it, it will be a hard matter to escape. The Understanding is the Porter of the soule, so long as there is spirituall life in the soule, the rest of the faculties doe partake of it, and so the whole is preserved; now sinne blinds the understanding, and when the

Motive.

Simile.

the understanding is mis-informed, it mis-informs the will and affections; that is, it breeds a disorder in the soule: and when once there is a disorder in the soule, and among the faculties, then the meanes of grace becomes unprofitable: To this effect the Apostle saith, They became *blinde in their understanding*, and then they fell unto noysome lusts, giving themselves unto a customary sinning, they became blinde in their understandings; that is, it put out their eyes, it made them blinde as beetles; and when a man is blinde, he will runne upon any danger, because he sees it not: even so, when sinne hath put out the eye of the minde, the soule is in marvellous great danger of falling irrecoverably: therefore let this move men to mortifie sinne.

⁴
Motive.

The fourth Motive to move all men to mortifie sinne, is, *Because sinne will deceive men*: Now there is no man that would willingly be couzened, every man would be plainly dealt withall; therefore if men did but know this, that if they gave way unto their lusts, they would befoole them, surely men would not bee so easily led away by them. But men will not beleewe this, they cannot conceive how there should bee such deceit in sinne, seeing they are of so neere a conjunction, as to be a part of themselves: and therefore I will shew you how sinne doth couzen them, and that in these particulars:

How sinne
couzens.

1

First, it makes a man a foole, by blinding the understanding; and when he is thus blinded, hee is led away to the committing of every sinne: and therefore it is said, *1 Pet. 1. 14. Not fashioning your selves according to the former lusts in your ignorance*; that is, before you

1 Pet. 1. 14.

you were inlightned, your lusts had made you fooles by taking away your understandings, and putting out the eie of your minds, but now fashion not your selvs, suffer not sin to blind you againe, seeing you now see.

Secondly, it doth couzen you by making large promises: if thou wilt be a wanton person, it will promise thee much pleasure; if ambitious, much honour; if covetous, much riches: nay, if thou wilt be secure, carelesse, and remisse for spirituall things, as grace, and justification, and remission of sins, it will make thee as large a proffer as the devil sometime made unto Christ, *Mat. 4.4. All these things will I give thee, if thou wilt fall down and worship me.* So, it may be he will promise thee salvation and life everlasting, but he will deceive thee, for it is none of his to bestow; if he give thee any thing it shal be that which he promised not, and that is, in the end, horror of conscience and destruction.

Thirdly, by promising to depart whensoever thou wilt have it: Oh, saith sinne, but give me entertainment for this once, be but a little covetous, a little proud, or ambitious, and I wil depart whensoever thou wilt have me: But give way unto sin in this case, and thou shalt find it will deceive thee; for sinne hardens the heart, dulls the senses, and makes dead the conscience, so that now it will not bee an easie matter to dispossesse sinne when it hath taken possession of the soule. It is not good to let a theefe enter into the house upon such conditions; therefore the Apostle saith, *Heb. 3.23. Take heed lest any of you be hardened through the deceitfulnesse of sinne*; that is, sinne will promise you this and that, but beleve it not, it will deceive you.

Fourthly, in the end when we thinke it should be our
D friend,

friend, it will be our greatest enemy : for instead of life, it will give us death ; it will witness against us, that we are worthy of death, because we have neglected the means of grace, neglected to heare, to pray, and to conferre ; and what was the cause of this remission but sinne, and yet it accuseth us of what it selfe was the cause. Now what greater enemy can a man possibly have than he that shall provoke him to a wicked fact, and then after accuse him for it : therefore let this move men to mortifie their lusts.

Motive.

Rom. 6. 19.

The fifth Motive to move all men to hate sinne, is, Because it makes us Rebels against God ; and who would bee a Rebelle, and Traitor against God and Christ, who was the cause of his being ? The Apostle saith, *Being servants unto sinne, we become servants of unrighteousnesse, Rom. 6. 19.* that is, if we suffer sinne to reigne in us, then we become servants of unrighteousnesse, rebells unto God, and enemies unto Christ, who love righteousness : now he that is a friend unto God, loves that which God loves, and hates that which God hates ; but he that is not, loves the contrary, for unrighteousnesse is contrary to God, and he that loves it, is a rebelle against God : Every lust hath the seed of rebellion in it, and as it increaseth, so rebellion increaseth : therefore let this move men to mortifie sinne.

Motive.

Rom. 6. 16.

The sixth Motive to move men to mortifie sinne, is, Because sinne will make us slaves to Satan : The Apostle saith, *That to whomsoever you yeeld your selves servants to obey, his servants you are to whom you obey, Rom. 6. 16.* that is, if you doe not mortifie your lusts, you will be slaves to your lusts, they will beare rule over you ;

you; and miserable will be your captivity under such a treacherous lord as sinne is: therefore if you would have Christ to be your Lord and Master, if you would be free from the slavery of Satan, then fall a slaying of your lusts, otherwise you cannot bee the servants of God: let this move men also to mortifie sinne.

Now to make some use of it to our selves: The first Use 1. consectary or use, stands thus; Seeing the Apostle saith, *If you be risen with Christ, then mortifie your earthly members*, therefore Mortification is a signe whereby you may try your selves whether you belong unto God or no. if you be risen with Christ, that is, if the life of grace be in you, it will not be idle, but it will be imployed in the slaying of sinne. Now if Mortification bee not in you, you can then claime no interest in Christ, or in his promises; for hee that findes not Mortification wrought in him, he hath neither Interest unto Christ, nor to any thing that appertaines unto Christ: and seeing this is so, let us bee taught by it, that every one should enter into examination of his owne heart, to finde out the truth of this grace of Mortification, especially before he come unto the Sacrament; for if we find not Mortification wrought in us, we have no right to partake of the outward signes.

The second Use or Consectary, is, That seeing the Apostle saith, *Mortifie*; hereby ascribing some power unto the *Colossians* to mortifie their Corruptions; as if hee should say, You professe yourselves to bee risen with Christ, then let that life which you have received, slay your corruptions. Hence we note, that there was and is in every regenerate man, a certaine free will to doe good. Now when wee speake of free will, I

doe not meane that Free-will which is in controversie now adayes, as though there were such a thing inherent in us; but this which I speake of, is that freedome of will that is wrought in us after Regeneration; that is, when a man is once begotten againe, there is a new life and power put into him, whereby hee is able to doe more then hee could possibly doe by nature: and therefore the Apostle saith unto *Timothie*, *Stirre up the grace that is in thee*, 2 *Tim.* 1. 6. that is, thou hast given thee the gift of instruction, the life of grace is in thee, therefore stirre it up, set it on worke, use the power of grace to doe good: which shewes that there is a certaine power in the regenerate man to doe good: for although by nature we are dead, yet grace puts life in to us; As it is with fire, if there bee but a sparke, by blowing, in time it will come to a flame; so where there is but a sparke of the fire of grace in the heart, the spirit doth so accompany it that in time it is quickened up unto every Christian duty.

2 *Tim.* 1. 6.

Simile.

Obiect. 1.

But you will say unto mee, Wherein is the regenerate man able to doe more than another man, or more then he could doe?

Answ. 2.

To this I answer, that the regenerate man is able to doe more then hee could doe in these two particulars:

1

The power of
a regenerate
man.

First, he is able to performe any duty; or any thing God commands, according to the proportion of grace that he hath received; but if the duty or thing exceed the grace that he hath received, then hee is to pray for an extraordinary helpe of the spirit: but hee could not doe this before, neither is it in the power of an unregenerate man to doe it.

Second

Secondly, he is able to resist any temptation or sinne, if it be not greater, or above the measure of grace that he hath received; if it be a temptation of distrust, or impatiencie, or presumption, if it exceed not the measure of grace that he hath received, he is able to put it to flight; but if it doe exceed, then hee is to pray for an extraordinary helpe of the spirit: now the unregenerate man hath no power to resist sinne or temptation in this case.

But you will say againe, that there is no such power *Obiect. 2.* in the regenerate man, for the Apostle saith, *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that you cannot doe the things that you would.* *Gal. 5. 17.*

To this I answer; It is true, that in the most sanctified man that is, there is corruption; and this corruption will fight against the spirit, and may sometimes hinder good; but it is then when it exceeds the measure of grace hee hath received; neither is it alway prevailing in this kinde, for when it exceeds not the grace, the spirit overcomes it: neither doth it alwaies continue; it may be in the heart, but it cannot reigne in the heart; it may bee in the heart, as a theefe in a house, not to have residence and a dwelling place, but for a night and bee gone; so this lust in the heart of a regenerate man dwells not there; that is, it doth not alwayes hinder him from good, but for a time, and then departs: but it is not thus with an unregenerate man, sinne takes possession and keeps possession of his heart. *Ans. 2.*

The third consecratory or use stands thus; seeing the Apostle saith, *mortifie*; that is, do not only abstain from the *Use 3.*

It is not enough to abstaine from sin in the action, but it must be in the heart.

outward actions of sinne, but from the thought of the heart; for Mortification is a slaying of the evill disposition of the heart, aswell as the slaying of the actions of the body; Mortification is first inward, and then outward: Hence we gather this point, That it is not sufficient for a man to abstaine from the actions of sinne, but he must abstaine from sinne in his heart, if hee would prove his Mortification to be true: 2 *Pet.* 2. 14. The Apostle saith, that their *eyes were full of adulterie*: Now lust is not in the eye, but in the heart; but by this he shewes, that it is the fulnesse of sinne in the heart, that fills the eyes; therefore looke unto the heart, for the actions are but the branches, but the root is in the heart; that is, whatsoever evill action is in the hand, it hath its first breeding in the heart; if therefore you would remove the effect, you must first remove the cause: Now the cause, if it bring forth an evill effect, is the greater evill; as the cause of good is greater than the effect it produceth: even so the sinne of the heart, because it is the cause of evill actions, is greater than the evill that it produceth. Then think not with you selves, that if you abstaine from the outward grosse actions of sinne, that sinne is mortified in you; but goe first unto the Cause, and see whether that evill disposition of the heart be mortified, whether there bee wrought in you a new disposition to good, and a withering of all inordinate affections.

Objection. But you will say unto mee, Our Saviour saith, that *Every man shall be judged by his workes*: and the Apostle saith, that *Every man shall receive according to the workes done in the bodie*: by which it appeares, that a man shall not be judged by the thoughts of his heart, but by his actions.

To

To this I answer ; It is true, that men shall be judged by their workes, because actions declare either that good that is in the heart, or the evill that is in the heart ; so that he will judge the heart first as the cause, and then the actions as the effects. *Rom. 8. 27.* it is said, *He that searcheth the heart, knoweth the mind of the spirit :* so it is as true, that he knowes the minde of the flesh ; that is, the actions of the unregenerate part. Now as the sap is greater in the root than in the branches, so the greater sinne is in the heart, and therefore it shall receive greater punishment. Therefore if the root be not purged, notwithstanding thou abstaine from the outward actions, thou hast not as yet mortified sinne, because thy heart is impure ; and seeing God will judge us by our hearts, if we have any care of our salvation, let us labour to cut off the buds, of sinne that spring from the heart.

The fourth Confectary, or Use, stands thus ; seeing the Apostle exhorts the *Colossians* to mortifie their lusts, who had set upon this worke already ; hence we note this point, That no man is so holy or sanctified, but he had need still to be exhorted to Mortification ; For howsoever it be true, that in the regenerate sinne hath received a deadly wound, yet it is not so killed but there is still sap in the root, from whence springs many branches ; and therefore had need of continuall Mortification, because the flesh wil still lust against the spirit ; and although there is such corruption in them, yet are they not under the power of it, neither doth it beare rule in them. let them therefore that have not set upon this worke of Mortification, now beginne to mortifie their lust, and let all those that have already

Vse 4.

No man so
holy but
needs Morti-
fication.

dy begunne, continue in this worke. Thus much for the uses.

Meane shew
to come to
mortification.

But yon will say unto mee, How shall wee attaine this worke of Mortification? and therefore here will I lay downe some meane how a man may come to this worke of Mortification.

Meane to get
a willing heart

The first meane is to endeavour to get a willing heart to have your sinnes mortified; that is, a holy dislike, and a holy loathing of them, with a desire of the contrary grace: If men did but see what an excellent estate regeneration is, it would breed in them a holy desire of Mortification; therefore our Saviour saith, when his Disciples came to him, and complained of the weakenesse of their Faith, *Matth. 17. If yee have Faith as a graine of Mustard-seed, yee shall say unto this mountaine, Remove, and it shall bee removed.* By setting forth the excellency of Faith, he takes paines to worke in them a desire of it; even so, if a man once can get a desire but to have his sinne mortified, hee will presently have it; for Christ hath promised it, *Mat. 5. 9. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied*; that is, they which hunger in generall for any part of righteousness, they shall bee filled: therefore if we can come but to hunger, especially for Mortification, which is the principall part of righteousness; I say, if we can but come unto God in truth with a willing heart, and desire it, we shall be sure to have it: for besides his promise, we have him inviting of us to this worke; *Mat. 11. 28. Come unto me all you that are weary and heavie laden, and I will ease you*: Now what will hee ease them of, the guilt? no: (though it bee not excluded) but principally of the com-

commanding power of sinne; that he may not onely be free from the guilt of sinne, but from the power of sinne, that he may have his sinne mortified and subdued. Now what else is the reason that men have not their sinnes mortified, and that there is such a complaint of unmortified lusts and affections, but because they come not with a willing heart: their hearts are unstable, they are willing, and unwilling; willing to leave sinne, that they may be freed from the guilt; unwilling to leave the pleasure they have in sinne: therefore, saith one, I prayed often to have my sinnes forgiven, and mortified, and yet I feared the Lord would heare my prayers: so it is with many in this case, they pray for Mortification, but it is but verball, it comes not from the heart; that is, from a willing mind: therefore if thou wouldest have thy sinne mortified, labour to get a willing heart.

The second meanes, if you would have your sinnes mortified, is this, You must take paines; Mortification is painfull and laborious, and yet pleasant withall; it will not bee done by idlenesse, a slothfull man will never mortifie sinne, for indeed it is a worke that desires labour: every thing that is of great worth, if it may be attayned by industry, deserves labour; that is, the excellency of it challengeth it of men: even so, the excellency and preciousnesse of this work of Mortification, because it is a thing of much worth, deserves labour at our hands: The knowledge of every Art requireth labour and industry, and the greater mysterie that is infolded in the Science, the greater labour it requireth: even so, Mortification requireth much pains, for it discovereth unto us a great mystery, the mysterie

August.

2
Meanes, to
take paines
about it.

Simile.

of sinne, and the basenesse of our nature, and also the excellencies that are in Christ, both of Justification and remission of sinnes. And this necessarily flowes from the former; for if there be a willing minde in a man to mortifie sinne, then certainly hee will take any paines that he may attaine unto it; as the Apostle saith, *1 Cor. 9. 26. I runne not in vaine, as one that beats the ayre*; that is, I take paynes, but it is not in vaine; I take no more paynes then I must needs, for if I did take lesse, I could not come unto that I am at. The lesse labour that any man takes in the Mortification of sinne, the more will sinne increase; and the more it increaseth, the more worke it maketh a man have to mortifie it: therefore it stands men upon to take paynes with their corruptions in time, that so they may prevent greater labour: and this meets with the errors of certaine men:

Errors of men
about mortifi-
cation.

1

Simile.

First, those that thinke that all sinnes have the like proportion of labour in mortifying; they thinke that a man may take no more paynes for the mortifying of one sinne, than another; but these men are deceived, for all sinnes are not alike in a man, but some are more, some are lesse violent; and accordingly, Mortification must be answerable unto the sinne. It is with Mortification in this case, as it is with physicke in diseases; all diseases require not the same physicke, for some diseases must be purged with bitter pills, others not with the like sharpnesse: againe, some physicke is for weakening, others for restoring the strength: even so there are some sinnes, like that devill which our Saviour speakes of, that cannot be cast out but by fasting and prayer: that is, they cannot be mortified without much paynes;

paynes; for if it be a heart-sinne, that is, a sinne that is deere unto thee, a beloved bosome sinne, (as all men are marvellous subject to love some sinne above another) there must bee, for the Mortification of this, a greater labour taken then for a lesse corruption: these are called in Scripture, the *right eye*, and the *right hand*; and as men are very loth to part with these members of the body, even so are they loth to part with their beloved sinnes which are deere unto them.

The second error, is of those that thinke if they have once mortified their sinnes, it is sufficient, they need not care for any more, they have now done with this work. But these men are deceived, for they must know, that the worke of Mortification is a continuall worke, because the heart is not so mortified, but there is still sinfull corruption in it; so that if there be not a continuall worke of Mortification, it will prove filthy. The heart of man is like the ballast of a ship that leaks, *Simile.* though thou pump never so fast, yet still there is work: even so, the heart is a fountaine of all manner of uncleannesse, there is much wickednesse in it, therefore wee had need pray for a fountaine of spirituall light; that is, of sanctification, that we may not be drowned in our corruption: Or, it is like a brazen Candlestick, which although it be made marvellous cleane, yet it will presently soyle, and gather filth, so it is with the heart of man, if this worke of Mortification doe not continue, it will soyle and grow filthy. *Simile.*

Now in this worke of Mortification, the Papists seeme to take great paines for the mortifying of sinne; and indeed they might seeme to us to be the only men that take paynes for this grace, if wee did not meet

The fruitlesse
paine of the
Papists in this
point.

with that Clause, *Col. 2. 23.* where the Apostle saith, that this afflicting of the body is but formall, *will-worship*; they prescribe for the disease a quite contrary medicine; for as the disease is inward, so the medicine must be inward: Now Mortification is a turning of the heart, a change of the heart, a labour of the heart, but whipping and beating of the body is but, as it were, the applying of the plaister it selfe; for an outward plaister cannot possibly cure an inward disease; that is, a disease of the soule; but if the disease be inward, then the cure must be wrought inwardly by the Spirit. Notwithstanding, I confesse there are outward meanes to be used, which may much further the worke of Mortification, but yet we must take heed of deceit that may be in them, that we doe not ascribe the worke unto them; for if wee doe, they will become snares unto us; and therefore to prevent all danger of deceit from thee, I will here set them downe.

The outward
meanes which
further Mor-
tification.

First, Moder-
ation in lawfull
things.

Exces in law-
full things is
dangerous.

The first outward meanes, is, *A moderate use of lawfull things*; that is, when men use lawfull things in a lawfull manner; as a moderation in dyet, in clothes, in recreations, and pleasures, a moderate use of a lawfull calling, and many more which may be meanes to further this worke: but yet wee must take heed of excesse in these lawfull things; that is, wee must take heed that wee doe not goe to the utmost of them; for if wee doe, it is a thousand to one wee shall exceed. As for example, It is lawfull for a man to eate, and to drinke, and to use the Creatures of God for his nourishment; and it is lawfull for a man to clothe his body, and use recreations so farre forth as they may serve

serve for the good of his body ; but if hee use these inordinately, that is, if hee eate to surfer, and drinke to bee drunken, and use his pleasure to satisfie his lusts by neglecting his place and calling, they are so farre from being meanes of Mortification, that they become utter enemies unto the worke : therefore if you would have this outward meanes an helpe to Mortification, that is, if you would have them to bridle nature, then looke that you use lawfull things moderately.

The second outward meanes are *Vowes and Promises*, The second outward meanes, vowes and promises. and these in themselves simply are good, and may be a good meanes to Mortification, for they are as an Obligation to binde a man from the doing of such or such a thing ; for so the proper signification of a Vow is, to binde a man, as it were, to his good behaviour, alwayes provided, that it be of indifferent things ; that is, of things that bee lawfull, else Vowes when lawfull. Vowes binde not a man to the doing of that which is evill : now if it be made in things lawfull, and to this end, for the brideling of our evill disposition of nature, that wee will not doe this or that thing, or if wee finde our nature more subject to fall, and more inclined unto one sinne than another, or more addicted unto some pleasure than another, to make a Vow in this case, it may bee a meanes to bridle our affection in this thing. But here we must take heed, that How to be esteemed of and made. wee make them not of absolute necessity, by ascribing any divine power to them whereby they are able to effect it, but to esteeme them things of indifferency, which may either be made or not made, or else they become a snare unto us : Againe, if thou makest a vow in 1 2
E 3 this

this case, that thou wilt not doe such a thing, or such a thing; if it be for matter of good to thy soule, make conscience of it, take heed thou breake not thy vow with God in this case; for as this tyes thee in a double bond, so the breach of it becomes a double sinne: Againe, take heed that thy vow be not perpetuall, for then it will be so farre from being a meanes of thy good, that it will be a snare unto evill; for when men make perpetuall vowes, at last they become a burthen, and men love not to beare burthens: Therefore, if you make a vow, make it but for a time; that is, make it so that you may renew it often, either weekly, or monethly, or according as you see necessity require; so that when time is expired, you may either renew them, or let them cease. Now if you observe this in the making of your vowes, it may bee another meanes unto this worke, otherwise it will be a snare.

The third outward meanes, Avoyding occasion to sin.

The third outward meanes, is, *The avoyding of all occasion to sinne*: When a man avoyds either the company of such men as formerly were a meanes to provoke him to sinne, or the doing of such actions as may provoke lust or sinne in this kinde, or places that are infectious this way; this will be a meanes to mortification. And this we find was that command which God layd upon every Nazarite, *Numb. 6. 4.* they must not onely abstayne from strong drinke, but also they must cast out the huskes of the grapes, lest they bee an occasion of the breach of their vow: So in *Exod. 12. 15.* the children of Israel were not onely commanded to abstayne from the eating of unleavened bread, but it must be put out of their houses, lest the having of it in their houses should bee an occasion to make them

them to breake the Commandement: Thus wee see that the avoyding of the occasion of sinne, will bee a meanes to keepe us from sinne.

But some will say, I am strong enough, I need not have such a care to avoyd the occasions of sinne: it is true, it is for Babes, and such as are weake Christians, to abstayne from such and such occasions; but as for me that have beene a Professer a long time, and have such a strength and measure of faith, I need not much to stand upon these termes.

To this I answer, that this is mens weaknesse thus to object, for this want of feare ariseth from the want of spirituall strength; for this is the nature of spirituall strength in a man when he feares sinne and the occasions of sinne, the more he feares in this case, the stronger he is, and the lesse hee feares, the weaker hee is; the lesse spirituall strength he hath, whatsoever he may seeme to have: therefore, doest thou find want of spirituall feare in thee, then thou mayst justly feare thine estate; for if thou hast true grace in thee, it will be so farre from making of thee carelesse, that it will make a double hedge and ditch about thy soule. Again, know that all the strength thou boasts of, is but habituall grace, and what is habituall grace but a creature; and in relying upon it, *thou makest flesh thine arme*; that is, thou puttest more trust and confidence in a creature, than in God, which is a horrible sinne, and flat Idolatry: therefore you see this is mens weaknesse thus to object.

The fourth outward meanes is, *Fasting and Prayer*; The fourth outward meanes, fasting and Prayer, though abused by the Papists, yet very necessary, and a good outward meanes to Mortification, being used lawfully.

lawfully: for what is Fasting but a curbing of the flesh, and a pulling of it downe, a brideling of Nature, and a kinde of mortifying of the body? and what is Prayer, but a praying or begging of grace, or for the preservation of grace, and power against corruptions? These two things are very commendable, and much used in the Primitive Church; for the Apostle saith, *Let Fasting and Prayer be made for all the Churches:* which if it had not beene necessary, he would not have commended it unto the Church. And I see no reason why it should be so much neglected amongst us, especially at this time, in regard of the affliction of the Church abroad, whose necessity requireth it; and also being a thing so acceptable to God, and commendable in the Church, I would it were in greater favour and request amongst us.

3
Meane, The
assistance of
the Spirit.

The third meanes, if you would have your sinnes mortified, is, To labour to get the assistance of the Spirit; for this must of necessity follow, or else the other two will nothing availe us; for what will it availe us though wee have a willing heart to part with sinne, and what though we take paynes in the mortifying of our lusts, if the Spirit doe not accompany us, all is nothing worth; therefore if thou wouldest have this worke effectually done, thou must get the Spirit.

Obiect.

But this may seeme a strange thing, a thing of impossibility to get the Spirit; for you will say, How is it in our power to get the Spirit? How can wee cause the Spirit to come from heaven into our hearts, seeing our Saviour saith, *John 3.8. that the wind bloweth where it listeth;* that is, the Spirit worketh where it listeth: now if the Spirit bee the agent and worker of every grace,

grace, then how is it in our power to get him ?

To this I answer, howsoever I grant that the Spirit is the agent and worker of every grace, yet I say, there may bee such meanes used by us, whereby wee may obtayne the Spirit ; and therefore the Apostle saith, *Rom. 8. 13. If you live after the flesh you shall dye, but if you mortifie the deeds of the flesh you shall live :* which must bee done by the Spirit ; for the Apostle makes us the Agents, and the Spirit the Instrument ; whereby hee shewes us thus much, that it is possible not onely to get the Spirit, but also have the worke of the Spirit ascribed unto us.

Ans^r.

Now as there is a meanes to get the Spirit, so also there is a meanes to hinder the Spirit ; so that the Spirit may be won or lost, either by the doing or the not doing of these three things :

How the Spirit may bee won or lost.

First, if thou wouldest have the Spirit, then thou must know the Spirit ; that is, so to know him as to give him the glory of the worke of every grace ; for how shall wee give the Spirit the glory of every grace if wee know not the Spirit ? And therefore our Saviour makes the want of the knowledge of the Spirit the reason that men doe not receive the Spirit ; *Ioh. 14. 17. I will send unto you the Comforter, whom the world cannot receive, because they know him not :* that is, the world knoweth not the preciousnesse of the Spirit, therefore they lightly esteeme of him ; but you know him, and the excellency of him, therefore you highly esteeme of him : The first meanes then to have the Spirit, is, Labour to know the Spirit, that you may give him the glory of every grace.

1

Secondly, if thou wouldest have the Spirit, then

2

I

take

take heed that thou neither resist the Spirit, nor grieve, nor quench it.

How the Spirit is resisted.

Acts 6. 10. &
7. 51.

First, take heed thou *resist* not the Spirit; now a man is said to resist the Spirit, when against the light of nature and grace he resisteth the truth; that is, when by arguments, and reasons, and ocular demonstrations layd before him, whereby he is convicted of the truth of them, yet knowing that they are truth, he will notwithstanding set downe his resolution that hee will not doe it; this is to resist the Spirit: Of this resisting of the Spirit we read in *Acts 6. 10.* compared with *Act. 7. 51.* it is said of Stephen, that they were not able to resist the *Wisdome, and the Spirit by which he spake*; that is, hee overthrew them by argument and reason, and they were convinced in their consciences of the truth: and yet for all this it is sayd, *Acts 7. 51. Yee have alwayes resisted the Spirit; as your fathers have done, so doe yee*: that is, howsoever yee were convicted in your consciences of the truth of this Doctrine which I deliver, yet you have set downe your resolution that you will not obey. Now this is a grievous sinne; for sinnes against God and Christ shall be forgiven, they are capable of pardon, but the resisting of the Spirit, that is, sinning against the light of the Spirit, is desperate and dangerous.

How the Spirit is grieved.

Secondly, what is meant by grieving of the Spirit? Now a man is sayd to *grieve* the Spirit when he commits anything that makes the Spirit to loath the soule; and therefore the Apostle saith, *Grieve not the Spirit, Ephes. 4. 30.* that is, by foule speeches and rotten communication; for the Apostle in the former verse had exhorted them from naughty speeches, *Let* (saith

(saith hee) *no evill Communication proceed out of your mouthes*; and then presently adjoynes, *and grieve not the Spirit*: for if you give your selves to corrupt Communication and rotten speeches, you will grieve the Spirit, it will bee a meanes of the Spirits departure: the Spirit is a cleane Spirit, and he loves a cleane habitation, a heart that hath purged it selfe of these corruptions. Therefore when you heare a man that hath rotten speeches in his mouth, say, that man grieves the Spirit; for there is nothing so odious and contrary to men, as these are to the Spirit: and therefore if you would keepe the Spirit, then let your words be gracious, *powdred with salt*; that is, with the grace of the Spirit proceeding from a sanetified heart: and as speeches, so all evill actions, in like manner, grieve the heart.

Thirdly, what is meant by quenching of the Spirit? A man is said to *quench* the Spirit, when there is a carelesnesse in the using of the meanes of grace where-
by the Spirit is increased; that is, when men grow carelesse and remisse in the duties of Religion, either in hearing, reading, praying, or meditating. Againe, when a man doth not cherish every good motiō of the Spirit in his heart, either to pray, or to heare, &c. but lets them ly without practice, this is a quenching of the Spirit: therefore the Apostle saith, *2 Thes. 5. 19.* *Quench not the Spirit*; that is, by a neglect of the meanes.

Thirdly, if you would get the Spirit, you must use prayer; for prayer is a speciall meanes to get the Spirit; and it is the same meanes that Christ used when hee would have the holy Ghost for his Disciples, hee

How the Spirit is quenched.

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2.

2 Thes. 5. 19.

3

Luk. 11.13.

prayed for him, as you may see, *Ioh. 14. 14. I will pray the Father, and hee will send the Comforter unto you;* that is, the holy Ghost; for hee can comfort indeed, and hee is the true Comforter; and indeed there is no true Comfort but what the Spirit brings into the heart. Now that the Spirit may bee obtained by prayer, is proved *Luk. 11. 13.* where our Saviour makes it playne by way of opposition to earthly parents; *For (saith hee) if your earthlie parents can give good things unto their children, then how much more will your heavenly Father give the holy Ghost unto them that aske him:* Therefore if thou wouldest draw the holy Ghost into thy heart, then pray for him; prayer is a prevayling thing with God, it is restlesse, and pleasing unto God, it will have no deniall; and to this purpose saith God to *Moses, Wherefore dost thou trouble me?* that is, wherefore art thou so restlesse with mee, that thou wilt have no deniall till I grant thee thy desire: so then if you will prevayle with God by prayer, you may obtaine the Spirit.

4
Meanes. To
walke in the
Spirit.
Gal. 5. 16.

The fourth meanes, if you would have your sinnes mortified, is, To walke in the Spirit; that is, you must doe the actions of the new man; and therefore the Apostle saith, *Galat. 5. 16. Walke in the Spirit.* Now here by the Spirit is not meant the holy Ghost, but the regenerate part of man; that is, the new man, whose actions are the duties of holinesse, as Prayer, hearing the Word, receiving the Sacraments, workes of Charity, either to the Church in generall, or to any particular member of it; and there must not onely bee a bare performing of them, for so an hypocrite may doe, but there must bee
a de.

a delight in them ; that is, it must rejoyce the soule when any opportunity is offered whereby any holy duty may bee performed. But on the contrary, when wee grow remisse in prayer, or in any other duty, the devill takes an occasion by this to force us to some sinne ; hereupon wee presently yeeld, because wee want strength of grace, which by the neglect of that duty wee are weak in. Wee know some physicke is for restoring, as *Simile.* well as for weakening, thereby to preserve the strength of the body ; now this walking in the actions of the new man, is to preserve the strength of the soule, it preserves spirituall life in a man, it enables him to fight against Corruption, and lusts ; for what is that which weakens the soule, but the actions of the old man ? Therefore if you would mortifie your lusts, you must walke in the Spirit.

The fifth meanes, if you would mortifie your lusts, is this, you must get Faith : so saith the Apostle, *Acts 15. 9. Faith purifieth the heart* ; that is, it slayeth the corruption of the heart, it mortifies every inordinate desire of the heart, it purgeth out the filthinesse of our nature, it makes it a new heart in quality ; that is, it makes it fit to receive grace, and who would not have a heart thus fitted to good ? Again, It is said, *Ephes. 3. 17. that Christ may dwell in your hearts by Faith* : as if hee should say, Faith will purge the heart ; for where Faith is, Christ is, and Christ will not dwell in a rotten heart, that is impure, and not in some measure sanctified by the Spirit.

5
Meanes, Faith
Acts 15. 9.

Ephes. 3. 17.

Obiect. 1.

But you will say, there are divers kindes of Faith, What Faith is this then that thus purifieth the heart?

Ans. 1.

By Faith in this place is meant a Justifying Faith; Faith that applyeth Christ and his righteousness in particular unto a mans selfe for his justification, and hereupon he is rayfed up to holinesse, and enabled, out of love unto Christ, to mortifie sinne.

The order of
Faith in the
regenerate.

Now the order of this grace in a regenerate man, is wonderfull; for first, the Spirit, which is the holy Ghost, comes and enlightens the mind, then it works Faith, and then Faith drawes downe Christ, and when once Christ comes, he takes possession of it, never resting till he hath rid the heart of the evill disposition of nature with a loathing of it; then the regenerate man hereupon out of love unto Christ, and hatred unto sinne, begins to mortifie his corruptions.

Obiect. 2.

But you will say, How can the Spirit of Christ, which is the holy Ghost, dwell in the heart, seeing he is in heaven?

Ans. 2.
How Christ
dwells in the
heart.
Simile.

To this I answer, that the Spirit dwells in the heart, as the Sunne in a house; now we know that the proper place of the Sunne is in the Firmament, yet wee say the Sunne is in the house, not that wee meane that the body of the Sunne is there, but the beames of the Sunne are there in the house: so wee say, that the proper place of the holy Ghost is in heaven, and when we say hee is in the heart of a regenerate man, we doe not meane essentially, but by a divine power and nature; that is, by sending his Spirit into the heart, not onely to worke grace in the heart, but to dwell therein. Now when the Spirit hath taken possession of the heart, it drawes and expells away all the darke-

darkeness of the minde, and makes it to looke and to see Christ in a more excellent manner than before, assuring him of perfect Justification, and remission of his finnes.

And herethe error of many is met withall, in the matter of Mortification; they will have Mortification first wrought, and then they will lay hold upon Christ for remission of finnes. Oh, say they, if I could but finde this sinne, or that sinne mortified, then I would lay hold upon Christ, then I would beleeve; for alas, how can I looke for remission of finnes, how dare I lay hold, or how can I lay hold upon Christ, when I finde that my corruptions have such hold on mee? But these are deceived, for this is contrary to the worke of the Spirit: for first, Faith assureth of pardon, and then followes Mortification; that is, when a man is once assured of pardon of sinne, then hee beginnes to mortifie, and to slay his corruption; for Mortification is a fruit of Faith: and therefore the Apostle saith, *Phil. 3. 10. That I may feele the power of his death, and the vertue of his resurrection*: Now what is meant by this but the two parts of repentance, Mortification and Vivification? The Apostle beleeved before, and now he would have his faith appeare in the grace of Mortification, that he might sensibly feele it. And therefore, if you would have your finnes mortified, you must by Faith draw Christ into your hearts.

Error about mortification, confuted.

The sixth meanes, if you would have your finnes mortified, is to get spirituall Joy. But this may seeme a strange thing to mortifie corruption by; a man or a woman would rather thinke that this were a meanes

6
Meanes, Spirituall Joy,

to

to encrease sinne: but it is not so; for spirituall Joy is a speciall meanes to mortifie sin, if we doe but consider the nature of Mortification; for as I sayd before, what is Mortification but a turning of the heart, a working in it a new disposition? Now wee know when the heart is not regenerate it is full of sorrow, and joy in this estate encreaseth sinne: But when the heart is turned from sinne to grace, that is, heavenly disposed, there is a pleasant object represented unto the eye of the soule, as Christ, Justification, Remission of sinnes, and Reconciliation: and hence ariseth a spirituall Joy in the soule, which rejoycing is a Mortification of sinne; for when a man or woman sees such excellencies in Christ, (as before) hee so rejoyceth in them that hee loatheth whatsoever is contrary to them. As a man that hath gotten a faire Inheritance which formerly was content with a small Cottage, but now the right that hee hath to the other, makes him despise that: so it is with a regenerate man, this spirituall Joy makes him basely to esteeme of sinne, and his naturall estate: and therefore saith the Apostle, *1 Cor. 15. 31. I protest that by therejoycing I have in Christ Iesus, I dye daily*: that is, that spirituall Joy which hee had in Christ, of Justification and Remission of sins, and that sight of glory which he saw by Faith, mortified sinne in him, made him basely to esteeme of his corruptions. Wee see, by example, a man that is wrought upon by the Law, or the Judgements of God, may for a time leave some sinne, and rejoyce in good, as *Herod heard Iohn gladly*; and yet this his joy doth not mortifie sinne, because it is not wrought by the Spirit upon an apprehension of the love of God; that is, it doth not proceed

Simile.

proceed from the right root ; for spirituall joy that mortifies sin, ariseth from an assurance of remission of sins ; but this ariseth from some other sinister respect, or else for feare of hell. Now that spirituall joy mortifies sinne, the Wise-man proves, *Prov. 2. 10.* compared with the 16. verse, *When Wisdome entreth into thy heart, and Knowledge is pleasant to thy soule, &c. it shall keep thee from the strange woman.* When Wisdome entreth into thy heart ; that is, when the Spirit enlightens thy mind to see, grace and knowledge is pleasant unto thee ; when thou doest rejoyce in the knowledge of Christ, and graces of the Spirit, then it shall keepe thee from the strange woman ; that is, from inordinate affections, which otherwise would bring thee to destruction. Thus you see that spirituall joy is an excellent meanes to Mortification.

The seventh meanes, if you would have your sinnes mortified, is, Humbleness of minde: this is an excellent meanes to Mortification ; for when the heart is proud, it will not yeeld ; that is, it is unfit for grace ; for there is nothing so contrary unto the nature of the Spirit, as a proud heart ; and therefore the Apostle saith, *1 Pet. 5. 5. God resisteth the proud, but he gives grace to the humble. Hee resisteth the proud ;* that is, hee doth stand in opposition against him as one most contrary unto him ; he rejecteth his prayers and his actions, because they proceed from a proud heart : but *he gives grace unto the humble ;* that is, the humble heart is fit to receive grace, therefore hee shall have every grace necessary to salvation, as Faith, Repentance, Mortification, Peace of Conscience, and Remission of sinnes. Now this humbleness of minde is a base esteeming of

7
Meanes,
Humility.

Humbleness
of minde,
what it is.

a mans selfe in an acknowledgement of his unworthinesse to receive any grace with an high esteeme of Gods love; which indeed may seeme to be contrary to spirituall joy, but it is not so; for the more humble any man or woman is, the more spirituall joy they have: it is increased by humility, it is decreased by pride; the humble heart is alwayes the joyfulest heart; for the more grace the more humbleness, and the more humility the more spirituall joy, for where there is a want of grace there must needs bee a want of spirituall joy. Now dejection and humility are of a contrary nature; a man may bee cast downe, and yet not bee humble; humbleness of minde is more inward than outward, but the other may bee outward but not inward; therefore if you would have your sinnes mortified, get an humble heart, for it is said, *Psalm. 34. 18. The Lord is nigh unto them that are of a broken heart*: a broken heart is an humble heart: and, *Ezek. 36. 26. A new heart, and a new spirit will I give you*: that is, when I have thoroughly humbled you, and cleansed you from your rebelliousnesse against mee, then I will doe this and this for you: well then, labour for humbleness of mind, if you would have your sinnes mortified. Thus much of the word, *Mortifie*.

Ezek. 36. 16

Wee now come to a third poynt, and that is, what are those things that are to bee mortified? and these the Apottle calls in generall, *earthly members*: Hence we note,

Doctr.

That all earthlie members are to be mortified.

For the better explaining of this poynt, wee will first speake of the generall, and then of the particulars: but first of all, because the words are hard, wee will shew

shew you by way of explanation, first, what is meant by *members*; and secondly, what is meant by *earthlie members*.

For the first; What is meant by *Members*? By *members* is meant sinne, or any foule affection of the heart, when the heart is set upon a wrong object; or else upon a good object, yet exceeding either in the manner or the measure, makes it a sinne: as first, when a mans heart is set upon a base object, as the satisfying of his eyes according to the lust of his heart, or set upon his pleasure inordinately to the satisfying of his lusts; now these are base objects. Again, there are other objects which in themselves are good and may bee used, as care of the world, and the things of the world: a man may lawfully care for the things of this life that hath a charge, or a man may use his pleasure for recreation, or may seeke after his profit, thereby to provide for his family; but if the care for the world, and the things of this world, exceed either in the manner or the measure, that is, if they be gotten unlawfully, and if the heart lust after them, if they breed a disorder in the soule, and a neglect of grace, then they become sinne.

Y
What is here
meant by
members.

Now they are called *members* for these reasons:

Why called
members.
Reas. 1.

The first reason is, because these base affections fill up the heart; that is, they make the heart fit for all manner of sinne, even as the members of the body make the body fit for action: now wee know that the body is not perfect, if the members bee not perfect; so when the heart is not filled with these members, it may be fit for sinne but not for every sinne, but this filling of it makes it fit for all sinne; and therefore the

a Pet. 1. 3.

Apostle saith, 2 Pet. 1. 3. *According to his divine power he hath given us all things*; that is, by his divine nature we all come to the knowledge of the Faith: now that which is contrary to the Spirit, and the knowledge of him, is made up by these base affections, even as the body is made up and complete by its members.

Reason 2.

Secondly, they are called *members* because these base affections doe the actions of the unregenerate part, even as the members of the body doe the actions of the body; for they receive into the heart all manner of sinne, and thence they send base affections into all the rest of the faculties.

Reason 3.

Thirdly, they are called *members*, because they are *weapons of unrighteousnesse*; for so the Apostle calls them, even as the actions of the new man are called the *weapons of righteousness*; that is, the care for the actions of the new man. Now we know that it is the property of one member to fight for the good of another; as we see, one member will suffer it selfe to bee cut off, and separated from the bodie for the good of the rest; and so it is in like manner with these, for all will joyne together for the mortifying of sin one in another. On the other side, these weapons of unrighteousnesse, they fight for one another against grace, they are carefull to performe the actions of the old man, and to fulfill every lust of the flesh.

Reason 4.

Matth. 5. 29.

Fourthly, they are called *members*, because they are as deare unto the heart, as any member is unto the body, and therefore in Scripture they are called the *right hand*, and the *right eye*, Mat. 5. 29. that is, they are as dear and sticke as close unto the heart, and will as hardly be separated from it, as the nearest and dearest member of the

the bodie: thus much of the word *member*.

Secondly, what is meant by *earthly members*? By *earthly members* is ment al earthly affections; as immoderate cares, inordinate lusts; or it is a depraved disposition of the soule, wherby it is drawn from heavenly things to earthly; that is, it is drawne from a high valuing of heavenly things to a base esteeme of them, and from a base esteeming of earthly things unto a high esteeme of them, this is earthly mindednesse. But for the better explaining of this point; first, we will shew what it is to bee earthly minded: secondly, what it is to be heavenly minded.

For the first, what it is to be earthly minded: It is to mind earthly things, or heavenly things in an earthly manner; that is, when the soule is depraved so of spirituall life that it lookes upon grace and salvation with a carnall eye, when it is represented unto it; because it is but naturall, it is not enlightened by the Spirit; now till a man be enlightened by the Spirit, he cannot see spirituall things in a spirituall manner. Howsoever, I grant that by the light of nature, a man being endued with a reasonable soule, thereby may come to discerne of spirituall things, yet so as but by a common illumination of the Spirit, as we call it; not as they are, but onely as he conceives of them by his naturall reason: For first, by nature a man may conceive of spirituall things, but not spiritually; for nature can goe no further than nature: now what is competible and agreeable to nature he hath a taste of, he sees things so farre as they are futable unto his nature; but nature can looke no further; for this is the propertie of nature, it goes all by the outward sense and appetite; and no

What is ment
by earthly
members.

What it is to
be earthly
minded.

man can apply spirituall things by the senses, but earthly things.

Secondly, by the affections a man may conceive of spirituall things, for the affections are the proper seat of love, and a man being endued with love, may bee affected with heavenly things, so farre as they are sweet unto nature; and hence may arise feare of losing them, not because they are heavenly things, but because they are sweet unto his nature. Besides, the affections may restraîne him, and turne him from esteeming of things base, to an esteeming of things that are more excellent, and yet be but earthly minded: for it is not the affection to good that proves a man to bee good, but it is the rice of the affection that is the ground from whence they spring; namely, from a heart enlightened by the Spirit: *Herod* may affect *Iohn*, and *Iohns* doctrine, but this is not bred by the Spirit, but a carnall affection.

3
How a man
may come to
know spiritu-
all things, and
yet not be re-
newed.

Thirdly, by the understanding, or mind, a man may come to conceive of spirituall and heavenly things; his minde may bee enlightened with the knowledge of them, and yet bee but earthly minded: As for example:

1 First, hee may see a vertue in heavenly things above all things in the world, he may conceive of them by looking into them, so that a vertue and power may appeare in them excelling every vertue in any thing else; and yet not renewed.

2 Secondly, if hee be of a more noble spirit hee may doe good, either for Church or Common-wealth; hee may bee very liberall and bountifull unto any that shall seeke unto him in this kinde, and hereupon
may

may grow remisse after the things of this world, and so be not all so violently carried away after covetousnesse, and yet not be removed.

Thirdly, hee may come to see holinesse in the children of God, and thereupon bee wonderfully affected with it, inso much that he may wish himselfe the like: nay more, he may wonder at their holinesse, and bee astonished with an admiration thereof, as one overcome of it, and yet not be renewed.

Fourthly, he may come to see into the attributes of God, both the communicable Attributes which are communicated to the Creatures, as Justice, Mercie, Righteousnesse, Patience, and the like; and also those that are not communicable, but essentially proper to God, as Omnipotencie, Omnipresence, and the like; and hereupon hee may acknowledge God to bee such an one as these declare of, or else as he hath made himselfe knowne in his Word: as we see in *Nebuchadnezzar*, *Dan. 4. 34.* and yet be not renewed.

Dan. 4. 34.

Fifthly, he may feele the sweetnesse of the promises, of remission of sinnes, justification, and reconciliation, and rejoyce in them, as *Herod* heard *Iohn* gladly, *M. 6. 20.* that is, he was glad to heare *Iohn* preach repentance and remission of sinnes, hee felt sweetnesse in this; so hee was content to heare that it was not lawfull for him to have his brothers wife, but he was not content to obey; in like manner, any man or woman may finde sweetnesse in the promises, and yet not be renewed.

Mar. 6. 20.

Sixthly, hee may beleeve the resurrection to life, and hereupon rejoyce after it, because hee beleeves there is a reward laid up for the righteous with *Christ*,
and

and may desire to bee made partaker of it with them, and yet not be renewed: For if you looke into this man, none of all these have the first seat in his heart, but they are, as it were, in a second roome, or closet; for earthlie things have the first and principall seat in his heart, but these come in after, as handmaids or servants unto the other, and therefore have no spirituall tast to him.

The order of
the faculties
of the soule,

To make this plaine, let us consider the order of the faculties of the soule: the minde is the principall facultie, and this rules the will and affections: now the minde being earthly disposed, the will and affections can goe no further then the minde guides them: every facultie hath an appetite, and the soule of a man hath an understanding which governes; now looke what the minde of a man loves or hates, that the will wils, or wils not; for the will is but the appetite that followes the understanding. Againe, every facultie in man hath a sense, and by that it is drawne to affect that which it chuseth, for the desire followes the sense; and as it is with one facultie so it is with all the other of the faculties; for the faculties suite all after the senses, and affect that which the minde affects: and thus the will and affections hanging upon the minde, it is impossible that the will of a man should will and affect any other thing then that which the minde is affected with.

Q^a. 1.

But here some Questions may be moved: the first Question is this; But is there such light in the understanding as you say, then it seemes that a naturall man may by the light of nature come unto true knowledge?

To

To this I answer, that a naturall man may come for substance as farre as a spirituall man, but not in a right manner; the Apostle saith, *Rom. 8. 5. They that are of the flesh, doe savour the things of the flesh*: and, *1 Cor. 2. 14. The naturall man perceiveth not the things of the Spirit*: where the Apostle saith, he doth not know them at all, for he wants a sanctified knowledge of them; hee knowes them, but not by that knowledge which is wrought by the Spirit alwaies accompanied with sanctification; he knowes them for substance, but not in the right manner, as to be a rule to his life. A carnall man may speake of spirituall things, but not religiously; that is, with an inward feeling of that in his heart which he speakes of: so also a carnall man may have light, but it is but a darke light; hee may have light in the understanding, but it is not transcendent unto the rest of the faculties to transforme and enlighten them: and therefore though he have light, yet stil he remains in darkenesse.

The second thing to bee considered is this, What it is to be heavenly minded: A man is said to be heavenly minded when there is a new life put into him, whereby he is able both to see and to speake of spirituall matters in a more excellent manner then ever he was: And therefore the Apostle saith, *Ephes. 4. 23. and be renewed in the spirit of your mindes*; that is, get a new kinde of life and light in your soule; for when Christ enters into the heart of any man or woman, hee puts another kinde of life into them than that which hee had by nature; the Spirit workes grace in the heart, and grace makes a light in the soule; it makes another kinde of light then before; for before there was but a

Answ. 1.
How a naturall man may know spirituall things.
Rom. 8. 5.
1 Cor. 2. 14.

What it is to be heavenly minded.

Ephes. 4. 23.

naturall light, a sight of Christ and salvation, but with a naturall eye; but now there is a spirituall light in his soule whereby he is able to see Christ in another manner, and therefore it is called the *light of the mind*, the *opening of the eares*, and the *opening of the eyes*; that is, there is a change and alteration wrought in him whereby he can perceive spirituall things; his eares are opened to heare the mysteries of salvation, with a minde renewed to yeeld obedience unto them, making them the rule of his life; and his eyes are opened to see the excellencies that are in Christ, as remission of sinnes, justification, and reconciliation in a more excellent manner then before; hee is, as it were, in a new world, where hee sees all things in another manner then before. Now I doe not say, that hee sees new things, but old things in a new manner; hee saw Justification, Remission of sinnes, and Reconciliation before, but now hee sees these and Christ in a more excellent manner; there is, as it were, a new window opened unto him whereby hee sees Christ in a more plaine and excellent manner, and hereupon hee is assured in the way of Confirmation of the remission of sinnes: hee had a generall trust in Christ before, and he saw a glimpse of him, but now hee enjoys the full sight of him; that is, such a sight as brings true comfort unto the soule. As a man that travels into a farre Countrey sees at last those things which before he saw in a Map; he saw them before, but in a darke manner; but now he hath a more exact and distinct knowledge of them: even so it is with a regenerate man, hee saw Christ and the privileges that are in Christ before, but darkely, as it were in a Map,

Simile.

Map, onely by a common Illumination, but now hee sees them by the speciall Illumination of the Spirit through grace : And therefore the Apostle saith, *1 Cor. 2. 9. The eye hath not seene, nor the eare heard, neither hath it entred into the heart of man to conceive of those things that God hath prepared for them that love him :*

Howsoever this place of Scripture bee generally expounded and understood of the Joyes of heaven, yet, in my opinion, it is much mistaken ; for by this place is meant those spirituall objects that are showne unto a man when the Spirit beginnes first to enlighten him ; *the eye hath not seene* ; that is, which it hath not seene in a right manner : he never saw them in such a manner as now they are showne unto him, he now sees heavenly things in another manner, he sees Justification in another manner then before, hee sees remission of sinnes in another manner than before : so likewise hee sees sinne in another hew than before ; for now he sees remission of sinnes follow them as a medicine to heale them : Againe, hee sees Justification and Remission of sinnes in another hew, he sees them in an higher manner then before, he sees them now as sutable to himselfe, and necessary to salvation ; before he saw them as good, but now he sees them as most excellent. As it is with a man that is well, so it is with a man that is not regenerated : now tell a man that is well, of Balsome and Cordials, what restoratives they are, and what good they will doe to the body, yet hee will not listen unto them because he is well and needs them not ; but tell them unto a man that is sicke and diseased, he will give a diligenteare unto them because they are sutable for his disease : so it is with a spirituall

1 Cor. 2. 9. opened.

Simile.

man before he be regenerate, he listens not, he regards not spirituall things; when hee heares of Justification and Remission of sinnes hee sleightly passeth them over, because he feeleth himselfe in health, and findes no want of them; for what should a man take and apply a plaister to a whole place that hath no need of such a thing? but when hee is once renewed and mortified, then hee findes these suitable to his disposition; and this is to bee heavenly minded: A naturall man or woman may talke of grace, of Justification, and Remission of sinnes, but they cannot say that these are mine, or that I stand in need of them; for so saith the Apostle, *1 Cor. 2. 14. The naturall man perceiveth not the things of the spirit*: that is, he may talke of deepe points of Divinity, but not by the feeling of the Spirit; he may see God and Christ, but not in a right manner.

Quest. 2.

But you may say unto mee, If a man heavenly minded may see thus farre, then when hee comes once unto this estate, hee needs not seeke any further Illumination?

Ans. 2.

To this I answer, that though the spirituall man bee thus minded and enlightened, yet hee must seeke for more; because this knowledge is but in part; *For wee know but in part*, saith the Apostle, *1 Corinth. 13. 12.* that is, though wee know much of heavenly things, yet it is but a part of that wee ought to know, or that wee should know: therefore wee must ever bee breeding in the Spirit, wee must bee ever growing towards perfection: now there can bee no growing till the minde bee enlightened, for this is a worke of the minde;
and

and so farre as the minde is enlightned, so farre is the will enlightened, and not onely that, but the rest of the faculties are enlightened accordingly.

But you may againe say unto mee, If this light which you speake of be seated in the mind, then how farre doth this light redound unto the rest of the faculties, seeing the other seeme not to bee sensible of this light, because many times there is such rebellions in them?

To this I answer, That earthly and heavenly mindednesse is seated in the understanding, will, or mind of a man: as for example; A Lanthorne is the proper seat of a Candle, now it receives not the Candle for it selfe, neither keepes it the light to it selfe, but it receives it in to preserve light, and to communicate it to others; even so doth the understanding, it doth not onely receive light for it selfe alone, but by preserving of it, it doth communicate his light to the good of the rest of the faculties: so the Apostle saith, *You are begotten by the word of Truth,* James 1. 18. Now Truth is properly in the understanding, it is first there, and thence it doth communicate unto the rest of the faculties by redundance; I say by redundance, but not by infusion; that is, the light that is in the understanding doth redound to the enlightning of rest, but it is conveyed to the rest by the Spirit, and so a man is renewed.

Now for the better explayning of this, wee shall shew how the understanding being enlightned, may doe good unto the rest of the faculties.

Ans^r. 3.

Simile.

How the understanding enlightned, may doe good to the rest of the faculties.

1 First, the Reason or Wisedome being first enlightened, it rests not there, but flowes by a redoundancy unto the other faculties, and thereupon may take away those lets and impediments unto good: as thus, Whereas ignorance or infidelity was formerly a hinderance unto good things, making him that was ignorant, incapable of the mysteries of salvation, so that he could not beleve the promises of the Gospell, he could not bring his will and affections to embrace the truth; which ignorance is now taken away by that light that is communicated unto him by the understanding.

2 Secondly, although the understanding cannot remove feare and anger, because they are qualities of nature, and evill dispositions of the soule, which it got by *Adams* fall; yet it may hinder the growth of them, it may withstand the actions of them. As a Pylot cannot hinder the raging of the Seas, it is not in his power to make them calme, yet he can, by using meanes, doe so much as to save his ship: so a regenerate man, though he cannot stay his impatient anger and feare, yet hee may keepe himselfe from the actions of impatient anger, and so bridle his immoderate feare, that hee may not be distracted with it.

Simile.

3 Thirdly, the understanding may doe much good by instructions, when it is renewed, and therefore it comes many times that the rest of the faculties are overturned by the reason; as thus, when the will and affections are immoderately set upon a wrong object, the minde comes and instructs the will and affections of the vilenesse of the object, and the danger that will ensue; and then contrarily informing them of grace, propoundeth heavenly objects unto them; hereupon they

they become affected with them, and so are turned by the Reason.

Fourthly, it may doe much good by the ruling of them, for the understanding is the superiour faculty of the soule, and therefore it becomes a guide unto the rest: now if the understanding be enlightened (as I told you) it doth communicate his light by redundancy unto the rest of the faculties, then it must needs follow that the understanding being enlightened truly with grace, and the other faculties partaking thereof, they must needs be ruled by it. Every inferiour is ruled by his superiour, or at least should be so; so every faculty should be subordinate unto the minde: now if there be a rebellion in them, it is the disorder of the soule, as the other is the disorder of the State. Thus much for the explaining of these points, namely, what it is to be earthly minded, and what it is to be heavenly minded.

The first Use then shall be, to reprove sharply such as favour the members of this body, and are inordinately affected with this earthly mindednesse, such also as cannot deny these members any thing that is pleasant unto them, whereas they should be suppressed and mortified by the Spirit. The rich man feeds these members with his riches, the covetous man with his covetousnesse, the proud man with his pride, and the ambitious man with his vaine-glory, when as these are their greatest enemies, howsoever they are couzened by them; but if they did but know, if they were but truly enlightened with grace, they would perceive the evill of these members, and how great an enemy this earthly mindednesse were unto them, and then they

Use 1.

they would starve their bodies, sooner then they should deceive them of their soules. For first, as there is nothing more hurtfull unto man than earthly mindednesse; so, secondly, there is nothing more hatefull unto God; and thirdly, there is nothing more contrary unto the profession of Christianity, than the loving of those earthly members.

¹ Nothing more hurtfull to man then earthly mindednesse.
For the first, I say that there is nothing in the world more hurtfull unto man than earthly mindednesse, because it makes him worse than the beasts; the beasts doe not sinne, but these earthly members are the cause of sinne in us, and sinne takes away the excellency of the creature. Innocency is the excellency of the creature, simply taken as he is a creature, and this was all the excellency that we had in *Adam*, but sinne tooke away that excellency: therefore what *Jacob* said of *Reuben*, *Gen. 49. 4.* when he had defiled his bed, *Thou hast (saith he) taken away my excellencie*; that is, that which I outwardly respected most, may be said of every lust; for what a man keepes, that is his excellency; the wife is the husbands excellency, and therefore when shee is defiled, hee hath lost his excellencie; for as a man keepes or loseth that outward thing which hee most respecteth, so he keepeth or loseth his excellencie: The *Stares* that fall, when they are in the Element they shine and give light, and then they are said to keepe their excellencie; but when they once fall then they lose their excellency, because they have lost their light and splendor; so men are said to lose their excellency when they give way unto their lusts.

Reas. 1. And the reason is, first, because when the mind affects earthly things, it mingles together two contraries,

ries, Grace and Christ, with sinne and the world, and so eclipseth the excellencie of the one with the baseness of the other: As when gold and drosse are mingled, the baseness of the one doth corrupt the other, so as the excellency thereof doth not appeare; but mingle gold with silver, or let it be alone, and then it keeps his excellency, and is not eclipsed: even so, when a man is earthly minded, and his affections are set upon base objects, with that enlightened knowledge he hath, he mingleth an ignoble and base object together, and so loseth the excellency of it. Now there is nothing that can make a man to lose his excellency, but sinne; for other things that happen unto a man are not able to take away his excellencie, as reproches and imprisonments in the world; for a man may keep himselfe heavenly minded for all the reproches and imprisonments that he shall meet withall, if hee can keep out sin; al other things are unto him but as a candle in a dark night, which makes a man see his way the better; so all things in the world cannot eclipse the grace of a Christian, but in the hardest estate hee will so keepe his heavenly mindednesse that his grace shall the more appeare.

Sim 12.

Sinne onely makes a man lose his excellency.

Secondly, sinne pierceth men through; for that which is said of riches, *1 Tim. 6. 10.* is true of every sinne, *It pierceth them through with many sorrowes*; that is, it wounds his soule, and makes him to draw to his owne destruction: Againe, sinne having once gotten possession, will have no deniall; if once you give way unto it, it is restless: for when a man hath satisfied one lust, another comes to bee satisfied, till at last his heart is hardened, and his Conscience hath lost all

Reason 2. 1 Tim. 6. 10.

Simile.

sense, and when it is thus with him hee is drowned in sinne: hee is, in this case, like the Silke-worme, that never rests turning her selfe in her web till at last shee destroy herselfe: so earthly minded men, when they are once caught in this snare, they never rest turning themselves from one sin unto another, till at last they destroy themselves.

2
Nothing so
hateful to God
as earthly-
mindednesse.

Secondly, there is nothing more hatefull and offensive unto God then when a man is earthly minded; for when a man is earthly minded, hee sets up Idolatry in his heart: I speake not of the bodily prostration, howsoever in time it may be hee will be such an one; but I speake of covetousnesse, that spirituall Idolatry of the heart, as the Apostle calls it, which is when the heart is once sotted with these earthly things, that it drawes all the faculties of the soule after them, so that the Commandements of God become a burthen unto him. Now there is nothing in the world more odious unto God than to be an Idolater, for hee is a loathsome creature, one whom God hath left to himselfe: now God never leaves a man till hee forsakes him; but when he doth forsake God, then he is left to himselfe: and this is properly called the hatred of God, for then God with-drawes from a man his Spirit and speciall providence, because hee loathes him: And as it is with us, what a man loathes that he hates, and wee know that a man cares not what becomes of that which he hates; so it is with God in this case: For, I say, the turning of a mans heart from spirituall things to earthly, is the setting up of Idolatry in the heart; and nature her selfe abhorres to have the affections drawne away: for as an Adultresse is odious

odious unto her husband, because her heart is drawne away from him ; so an Idolater is odious unto God, because it drawes away the heart from God: and therefore the Apostle saith, *Iam. 4. 4. Know you not that the love of the world is enmitie to God?* that is, if you love the world it will make you commit Idolatry, and then you are at enmity with God, and so consequently God and you are at odds, you stand in defiance one against another ; for who is at greater enmity with God than an Idolater ?

The third thing to be considered, is, That there is nothing in the world that lesse becometh a Christian man or woman, especially onethat professeth Religion, than earthly mindednesse ; for this cause an unregenerate man is compared to a Swine, because all his delight is to paddle in the world, and to be wallowing in it, as in his proper place ; for what would you have a Swine to doe, but to delight in things that are agreeable unto his nature ? But for a man that professeth Religion, to fall from his Religion unto prophanenesse, and to the love of the world, this is most odious unto God, this God hates with a deadly hatred, this is *a despising of God, and a trampling under foot the blood of Christ* : It is nothing for a prophane man that hath not given his name unto Christ, to lye wallowing in the world, and to goe from one sinne to another ; it is, as it were, but the putting off one garment to put on another, which is not unseemely ; or the pulling of a ring off one finger to put it on to another, wherein seemes no undecency ; so the sinnes of prophane men seeme not to be unseemely in regard of the persons from whence they come ; for there is no

3
Nothing lesse
becometh a
professor then
earthly-min-
dednesse.

Simile.

Heb. 6. 6.

other things, at leastwise better things, to be expected from them : but for one that hath professed Christ, after long profession to fall greedily unto the world, this is unbeseeming a Christian man ; other things are contrary unto grace, but this forsaking of the world is sutable unto grace. For a covetous man that is profane, there is no contrariety in that, it is sutable unto his disposition, but for any man that hath *tasted of heavenly mysteries*, as the Apostle saith, *Heb. 6. 6.* to fall away into a swinish disposition, as to covetousnesse, or pride, *hee shall hardly be renewed by repentance* ; that is, he will hardly scrape off that blot of relapse : nay, many times the Lord meets with such by great judgements ; as *Salomon* in his youth how did he maintaine Religion, yet in his age how fearefully did he fall into idolatry ? *Asa* being young, honors God in his youth, yet he fell away in his age, & the holy Ghost hath branded him with three fearefull sins : and to *Ahaziah*, he fell away from God to idolatry, and in his sicknesse sent to witches to helpe him : how unanswerable were the ends of these to their beginnings ; therefore take heed of Apostacy. I speake of this the more, because wee see daily many in their youth are marvellous zealous, and pretend great love unto Religion, and yet if you marke the end of these (I speake not of all) who greater backsliders then them ? and indeed this backsliding many times proves the portion of Gods children, the most holiest, and dearest of Gods Saints many times are subject unto this alteration, and yet be deare & precious in the sight of God : As we see in *David* and *Peter*.

Difference
betwixt the
backsliding of
the Saints, and
the wicked,

But there is great difference betwixt the slacknesse of the Saints, and the wicked, backsliding : the godly they

they may slacke, but it is but for a time; he is cold and remisse in the duties of holiness, but it lasts not, it vanissheth away: on the other side, the wicked lye & continue in Apostacy unto the end; in these it is naturall, but unto the other it is but the instigation of the devill working by some lust upon one of the faculties. Now slacknesse or coldnesse of Gods children may seeme to proceed from a threefold cause:

A threefold
cause of the
backsliding of
the godly.
Cause 1.

First, from that hollow hairednesse that is in the children of God, which like a hollow wall fals when it is shaken, because it was not firm: so their hearts being not firmly established in grace, nor rooted in the knowledg of Christ, when afflictions or reproches come, it shakes down that hold which they seemed to have of Christ.

Cause 2.

Secondly, the next cause may proceed from the evil example of men, which by their insinuation may draw their affections away, and carry them from that love that they had towards God: therefore take heed to the insinuation of wicked men, they will first labour to know the desire of your heart, and then they will fit themselves accordingly to deceive you; and besides, the devill workes effectually by them.

Cause 3.

Thirdly, the last cause may proceed from this, that he is removed from under a powerfull ministry which formerly he lived under, unto a carelesse shepheard, or at least an unprofitable one; hereupon he may grow remisse and cold in the duties of Religion: but nevertheless although this ariseth from men, yet the cause is in themselves; for what is the reason that they fal, but because they find spirituall things dead in them, and an in-lacke of grace. Therefore I beseech you take heed of falling away, for if a man should runne in the wayes

of holinesse, and catch heat ; that is, bee enlightened, and then sit downe in a consumption of grace, or fall sicke of the love of the world, surely it is a fearefull sinne : therefore let this teach every man to take heed to his standing.

1
A caveat to
those that
stand.

First, for those that doe stand, let them take heed that nothing take away their hold, whether it be profit, pleasure, or delight: these the divell will use as instruments to beguile you, but take heed that you bee not deceived by them.

2
Those that
have fallen.
Revel 3.

Secondly, for those that have fallen unto earthly mindednesse, let them learne with *Philadelphias* to repent, and to doe their *first workes* ; that is, let them labour to get out of this condition.

3
Those that
have not yet
tasted of the
sweetnesse of
Christ.

Thirdly, for those that have not yet tasted of the sweetnesse of Christ, let them here learne to be ashamed of themselves, because they have neglected so great salvation : and those that have had the meanes of grace a long time preacht unto them in the evidence of the Spirit, and yet have not beene renewed ; that is, have not left their swinish disposition, may here be ashamed. But it is a hard matter to perswade the world of the truth of this point ; the Ministers may speake and perswade, but it is God that must change the heart, and make the man willing to have his corruptions mortified. We speake but to two sorts of people, young men and old : First, young men when they are perswaded to forsake the world, they reply, It stands not with their youth to set upon this worke ; they are notable, or at least not willing, to leave their pleasure. Secondly, old men, when they are perswaded to forsake the world, reply also and say, They have

1
Young men.

2
Old men.

have been instructed, & have made choyce of this, and therefore are now unwilling to repent of their earthly mindednesse, lest they should be reputed remisse and weake in their judgements; & therefore now they will not change their estates which they have lived so long in. But howsoever it is hard for a man to draw men out of their swinish condition, yet it is an easier worke if God will be the instructor, if hee doe put his Spirit into the heart, it will easily expell the workes of the divell, those strong holds that Satan hath in the heart:

Now the reasons that make men minde earthly things, to sticke so fast unto them, are these: First, because earthly things are present. To this may be replied, It is true, earthly things are not at all to come, for that which we have is present; those things of the world which wee enjoy and have in possession, are present, as riches, honour, and the like: yet there are other things that are present which are of a higher nature, which we ought to set our hearts upon, if we will be lead by *presents*; for Joy in the holy Ghost is present, and Justification is present, and Regeneration is present, Remission of sinnes is present, Reconciliation is present; and you will say that these are farre better than the things of this world: But say that these were not present but to come, yet we account it a part of wisdom to part with a thing present that is of smal account, for hope of a better afterwards; who is there that will not part with a smal thing present, upon condition of enjoying of a greater afterwards? the world and the things of the world are nothing in comparison of grace and salvation; therefore what if thou forsake

Objections of
earthly-mindednesse answered.

Obiect. I.

Difference
betweene na-
ture and sense

take all these things, upon condition you shall get eternall life for them hereafter. For this is the difference betweene reason and sense; Nature is carried away by sense, it delights in that which it fees, now sense is present; but reason goes according to judgement, and rests upon hope; therefore let the children of God use their spirituall reason in the forbearing of present worldly delights, in hope of enjoying of better things; and take heed of sense, be not led away by it, for it is usually a great meanes to draw our heart and affections from grace to earthly things. *Luk.*

Luk. 11. 23.

15. 23. the rich glutton when hee was in torment, had this answer from Abraham, *Sonne, remember that thou in thy life time hadst thy pleasure*; that is, thou hadst it then when it was not a time for pleasure; thou wast led away by sense, and now thou must be punished. The Apostle, *Iam. 5. 5.* pronounceth a woe upon rich men, because *you received your consolation here*, that is, you have received pleasure in a wrōg place, for the earth is no place for true pleasure; therefore you have received your consolation: you can expect no other pleasure hereafter, for you have sought true content where it is not; therefore woe unto you. A man that minds earthly things is like a man that hath a great graspe, which cannot hold any thing more, except he let fall that which he hath. earthly minded men, they have their hearts full of earthly things and pleasure, and therefore it is not possible that they should gripe Christ & grace, except they let fall that gripe that they have already of earthly things: Therefore this is a false reason that men doe object.

Iam. 5. 5.

Simile.

Ob. 2.

The second objection is, because earthly things are sensibly

sensibly felt, and in things that are sensibly felt, there is sweetnesse; but as for other things, they are onely conceived by the imagination, as grace and other spirituall things.

To this I answer, men in this are exceedingly deceived; for if the lesser faculty be sensible, then much more the greater faculties; and if the inferiour part of the soule hath a sensible taste, then certainly the superiour part of the soule is the more sensible part; for the greater faculties have the greater sense, and as they are larger so they grow deeper. To explaine this, take a man that hath an afflicted conscience, as the conscience is the greatest faculty, so it hath the greatest sense in it; for what it apprehends it is presently sensible of, whether it be joy or sorrow.

Now in the matter of sense betweene the superiour and inferiour faculties, the Schoolemen make a threefold difference. First, say they, that sense which the understanding or mind hath, is permanent, it lasts for ever, because the things themselves are permanent; it feesles Grace, Justification, Remission of sinnes, it feesles God, and Christ, and the Spirit; but the sense of the other faculties vanisheth and passeth away: As a man that hath for the present tasted a Sermon well, and another hath tasted a good worke, or a good turne done, which in time are forgotten; the remembrance of them lasts not for ever. Secondly, these naturall senses are but for the present; that which you now taste is present, that which you tasted before is gone, this is the nature of these faculties; but it is not thus with the understanding. Thirdly, these senses lessen through defect and wearinesse; a man will bee weary

A threefold
difference in
the matter of
sense, between
the superiour
and inferiour
faculties.

1

2

3

K

with

with eating of honey, though it be pleasant unto the sense ; a man is weary with meat, and with sleepe, with rest, and with pleasure, when as these are delights, and very pleasant in the fruition ; but over much of any of these makes them a burthen : but the spirituall senses are not so, for they are endlesse ; Justification, Remission of sinnes, and Reconciliation, are without end ; therefore labour to finde the sweetnesse that is in God, rest not till thou get the Spirit which brings grace into the heart ; and doe but talke with those that have tasted of this sweetnesse, that have first tasted of earthly things, and now have tasted of spirituall, and they will tell you of the excellency of the one above the other. *Heb. 11. 14, &c. They declare plainly, that they seek a Citie, not in this world, for then they might returne, but a heavenly place.*

Heb. 11. 14.

Obiect. 2.

Esa. 6. 5.

Mat. 24. 11.

The third Objection is, because of the opinion and speech of men concerning these earthly things ; and this hath a great force : *Esa. 6. 5. Woe is me, for I am a man of uncleane lippes, and dwell in the midst of a people of uncleane lippes :* that is, I shall have a base opinion of this people, if I shall prophesie unto them. So, *Mat. 24. 11. Many false prophets shall arise, and deceive many :* that is, men shall be taken in a trap to doe evill, by the false opinion and speech of the multitude ; for men that fall into errours, are alwayes drawne by fancy.

To this I answer, first, you shall finde them but mouth-friends, and therefore when they perswade men by speech and opinion, it is because they would deceive ; and therefore I beseech you take heed of them : It is a dangerous thing when the devill will

plow

plow with our Heifer ; that is, when hee will use our fancy and appetite as an instrument to draw us to sinne: You see the danger that *Adam* fell into, when *Eve* was made the instrument, by being led by fancy and opinion ; the devill shewes her the excellency of the Apple, and by his perswasion shee is drawne to taste of it. So I read of a Martyr, who when hee came to suffer, his friends perswaded him to turne ; he answered thus, *You speake it out of love, but there is one within who is mine enemy, that perswades you thus to speake.* In like manner say you, that the opinion and speech of men is good, but there is an enemy within that useth deceit. We have a proverbe, *It is good telling of money after ones father* ; so it is good trying the speeches of the dearest friends, lest there be deceit in them.

The Martyrs
speech.

Secondly, to this I answer, to bee sure not to be deceived by the false opinion of men, it is to get sound knowledge in the Word, and from it to gather a peremptory conclusion, that wee will not be drawne no further than we are warranted by that : Now a man must looke that hee stand upon his owne bottome, and not wholly on another mans judgement. A man that sets himselfe upon a good ground, will stand fast when others shake and fall ; now this ground is the word of God : and when wee have this ground, to resolve with *Ioshua*, that whatsoever others doe, *I and my house will serve the Lord* : and peremptorily to take up the resolution of *Peter*, *Though all the world should forsake Christ, yet we will not.* I say, a peremptory will to doe good, is good ; though wee have not power to effect it : but wee must looke that it be upon a good ground ; for wee must know that the way to

2

A good ground
required for
doing of good

heaven is not a broad footway, where many footsteps appeare, as a path-way is to a great City; but it is a *narrow way*, & therefore we must throng hard: besides, there are not many going that way; & therefore we must not give eare unto the opiniō & speeches of the multitude.

Simile.

You know a man of understanding, if a child come unto him and speake of his rattles and bables, he will not answer him, because they are too basethings for him to talke about; and if hee doe speake unto him, it is because the childe wants understanding to conceive of otherthings: so it is with carnall men, as the Apostle saith, *2 Pet. 2. 12. They speake evill of those things they know not*, because they want spirituall knowledge:

2 Pet. 2. 12.

Simile.

They are like a Countrey-man, that comes, and seeing one draw a *Geometricall* line, begins to wonder what it meanes, marvelling that hee will spend his time in drawing of such a line, though hee knowes well the use of it that drawes it; and to this purpose the Apostle saith, *1 Pet. 4. 4. They marvell that wee runne not with them unto the same excesse of riot*: that is, they cannot see the reason why wee should not bee as prophane as they.

1 Pet. 4. 4.

Obiect. 4.

The fourth reason wherefore men will not set upon these corruptions, is, because of a false opinion and overvaluing of them, and therefore they thinke they doe nothing in the getting of them but what they deserve, and that they are worthy their labour and paynes.

To this I answer; Let men looke unto this, that they be not deceived in them, and compare them with the Scriptures: for if you judge of things as the Scripture doth, it will appeare that the reason is false, but

if

if you doe not, although they bee vanity, yet they will deceive you whatsoever you esteeme of them; for the truth is, that there is nothing in them but vexation of spirit; you shall finde great inticements, and much evill in them: besides, they will fill your hands full of much evill and bloud; that is, they will give thee no true Joy: for what joy hath the murtherer of his murther? Now the reason wherefore they cannot give true Joy, is, because they are under the faculty of joy: As the eye is weary quickly with looking *Simile.* on a small print, but let the print bee suitable unto it, then it will delight in it; so it is with the facultie of joy, if there were no wearinesse brought to it by them, then men would not be weary in the acquiring of them; but wee see there is such an awkwardnesse in the mindes of men for the getting of them, that it weares the minde, but satisfies it not. *Ier. 9. 23.* saith *Ier. 9. 23.* the Prophet, *Let not the wise man glorie in his wisdom, nor the strong man in his strength, nor the rich man in his riches:* that is, hee hath no caule to glory in any outward thing, because it is the Lord that sheweth judgement, and can dissolve any creature to nothing; but if he will glory, let him glory that hee knowes God; for the true knowledge of God bringeth true Comfort and Joy. But it is not so with the creatures, for there is no creature can bring good, or doe good or evill without God; I say, no creature can bring comfort unto a creature without God; for God, if hee is the sustainer of all creatures, so likewise he is the Author of all. But if wee come to spirituall comfort, God doth not communicate it unto any creature, no creature hath part of it: The creature nourisheth us *Simile.*

All mens com-
forts stand in
Gods face.

Simile.

not simply as it is a creature, but it becomes nourishable by reason of that which is put unto it ; as the fire brings light and heat, heat is the matter of the fire, light is but a thing or quality that depends upon it : so the matter of every comfort is God, and of all things in the world, though the instruments that doe convey this comfort bee a creature : therefore you may have the huske when you want the kernell, that is, you may have these outward things, and yet want the sweetnesse of them. And this is when God turnes away his face from a man in the creatures, then the comfort in the creature is gone ; and therefore *David* prayed, *Turne not thy face away from thy servant* ; that is, take not away my comfort. All mens comforts stand in *Gods face* : let a man bee never so rich, let him have wife and children, lands and possessions, give him what outward things you will, and what joy and comfort is in them if *Gods face* be turned away : *Ahab* is rich enough, and *Haman* hath a wife and children, and yet what comfort and joy had they in them ? It is not the creature that can yeeld true comfort, but it is the All-sufficiencie that is in God, and from him derived unto them : As for example, Take a man that is in despaire, tel him of the world, make large promises unto him in this kinde, none of all these will comfort him, they are so farre from ministring comfort, that they adde unto his sorrow, especially if his grife be for a matter of sinne ; but tell him of God, and his sufficiencie of Christ, and of Justification, and Remission of sinnes, then hee will beginne to have some joy in God : And as the presence of God is now most comfortable, so in hell the knowledge of God and his

his presence shall bee their greatest torments. Therefore let my advice be unto you that which the Prophet David gives in the like case, *Psalm. 62. 23. Trust not in oppression, and if riches increase, set not your hearts upon them:* that is, let them not so upon them, as to place your happinesse in them. Psalm 62. 23.

The Ule then may serve for the just reproofe of all earthly minded men, and for exhortation unto all to leave their earthly mindednesse: Let us all therefore labour to deprive our selves of all inordinate desire of them; especially it concernes those that abound in them, to keepe a strong watch about their hearts, lest this viper lay hold upon them: for as it is a hard thing to keepe a cup that is full without spilling, so it will be a hard worke for those that have their Closets full of earthly things not to have their hearts taken up with them; and therefore our Saviour saith, *It is a hard thing for a rich man to enter into the kingdome of God.* Life 2. What is the reason of this? because it is hard to have abundance of outward things, and not to put trust in them: and what is said of riches may bee said of any other outward thing whatsoever, whether it be pleasure, or honour; for these all worke the heart of a waxie disposition to evill, so as it will take any impression, it will be ready to receive into the soule any sinne, or imbrace any object, and carry the impression of it unto action. Why it is hard for a rich man to be saved.

Now what should move us to mortifie these earthly members? The first motive is, because if wee doe not mortifie them, the Divell will ensnare us by these earthly members, though we seeme not to be within his power: As a dogge that hath broken away from Motive to mortifie our earthly members. I Simile. his

his keeper, yet going with his chaine he will the more easily bee taken ; so these earthly members are as a chaine, whereby the devill layes hold on us ; therefore if you would not be taken by Satan, then mortifie these earthly members.

One reigning
sinne makes a
man unrighteous.

The second Motive to move us to mortifie these earthly members, is, because one earthly member, or the reigning of one sinne in us, tyes us fast from God, and bindes us fast to the devill : now what matters it whether a man bee tyed with one chaine, or twenty chaines if he be tyed fast ; so what matters it whether he be tyed with one sinne, or many sinnes, if one keeps him from God : For as one grace, truly wrought by the Spirit, makes a man righteous ; so one raging sinne makes a man unrighteous. Men thinke that they may retaine some sinne, and yet be righteous ; but I say, if thy heart be set upon any earthly thing, if it be but an immoderate care for these earthly things, or if it bee but feare of such or such a man, which may seeme to be but a small thing, that tyes thee from God ; I say, if you looke unto such a man, if a matter of Conscience come before thee, and thou dare not doe justice for feare of him, but will in this case rather breake with God, it is a signe that there is no true grace in thee, thou art as yet earthly minded : but if thou bee heavenly minded, thou wilt set thy resolution thus ; This thing I know to be just and right, it is a matter of Conscience, though all the men in the world should be angry with me, yet I will doe it. And therefore our Saviour saith, *Except bee deny himselfe, he cannot be my Disciple, Luk. 9. 23.* that is, if hee cast off all selfe-love of these outward things, so as he will not set his heart immo-

Luk. 9. 23.

immoderately upon them. But it is now farre other-
wise with men, they will doe as other men doe; like
the Planets, they will turne euery way; and therefore
it is impossible but Satan should catch these men, be-
cause they love to play with his bait: deceive not thy
selfe, if thou forsake some, and doe not forsake all,
thou art as yet not heavenly minded: For a man may
not be altogether covetous, and yet not renewed; hee
may not gripe so fast after the world as another, and
yet not bee depending upon God, such an one is but
an earthly minded man: so a man may be religious a
while, and hee may deny himselfe either some sinne,
or else the company of wicked men, and yet when he
comes but unto this, that hee must deny himselfe in all
his pleasures, here he stands at a stay, Gods grace and
salvation and he parts, hee will not buy it at so deare
a rate as to lose his pleasure in these outward things.

But you will say unto me, How shall we doe to get this loathing of earthly things? Therefore, for the better helping of you unto this worke, we will now come downe to consider some meanes by which you may obtaine it.

First, if you would get a loathing of earthly things, the first meanes, is, to get a *sound Humiliation*: For what is the reason men doe so minde earthly things, and why they doe not place heavenly things before, but because they have not felt the bitterneesse of sinne.

Now the true ground of Humiliation, is the hating of sinne, out of love unto God: but men turne it another way, they make another ground of Humiliation.

For first, it may bee they are humble because the feare of judgement that is present, or one that is likely

Answer.
Meanes to
obtaine the
loathing of
earthly
things.

Humiliation.
False grounds
of it.

to ensue, but not for sinne as it is displeasing to God; their heart, it may bee, is broken, but it is not made better.

Secondly, it may be they are humbled because of some generall losse of outward things, or of some generall judgement that is befallen the land; or it may be a particular losse of credit, or the like, but not for any particular sinne.

Thirdly, it may be there was a deeper ground, the persons of some men that were rich, but now are fallen, and therefore because their hopes depended upon this man, and now being unable to helpe them, they are dejected. But this is a false Humiliation; for true Humiliation consisteth in an abstaining from sinne, because it is displeasing unto God; and a raising up of the heart by Faith in Christ to beleeve the promises both of Justification, and Remission of sinnes, and then from hence flowes a loathing of sinne.

Secondly, if you would get a loathing of earthly things, you must remember the *royaltie of the spirituall things*, what the excellencie of them is; they farre surpass all the things in the world: Grace hath the greatest power in it, it is able to *quench fire*, to *stop the mouthes of Lions*, Heb. 11. 34. Now if men did but beleeve that there were such a power in Grace, they would never bee brought to minde earthly things: therefore labour to ground your selves in the true knowledge of God, get good arguments in your selves of the preciousnesse of heavenly things; for if a man be not thus grounded, but shall see greater arguments to the contrary, hee will presently beginne to suspect that spirituall things are not the best. Now when

Wherein true
Humiliation
stands.

The royaltie
of spirituall
things.

Heb. 11. 34.

when a Christian is thus grounded, hee is able to discern things of a contrary nature ; therefore bring them unto the triall, and the more you try spirituall things by a sanctified judgement, the more excellent they will appeare ; but if they be not spirituall things, the more you looke upon them, the baser they seeme to be.

Thirdly, if you would get a loathing of earthly things, then labour to keepe a constant and *diligent* watch over your hearts ; for when a man sets his heart and mind upon earthly things, they will worke carelesnesse and remissnesse of better things ; it so possesseth his heart with feare, that hee altogether neglecteth spirituall things ; it will make thee careless in prayer, and other holy duties. Take heede therefore of filling thy heart with earthly things, for it will take away the relish of spirituall things ; and if once the sweetnesse of them be gone, thou wilt make small account of them : Take heed of too much pleasure, for then you will neglect prayer in private, and take heed of abundance of riches, for they have a drawing power in them: And here what Christ spake unto the Church of *Smyrna*, *Rev. 3. 8, 9.* *I know thou art rich, &c.* may be said unto you, I know you are rich, by the great labour ye take after the riches : men take much paines for the getting and keeping of earthly things, then how much more should they labour to get and keepe spirituall things ; labour to keepe your hearts in tune, labour to keepe a relish of spirituall things in your hearts, and expell whatsoever is contrary unto it : Take heed of immoderate love of riches, pleasure, or honour ; take heed that you inroach not upon the

A constant
and diligent
watch over
the heart.

Rev. 3. 8, 9.

Sabbath, set that apart for the enriching of your soules. I speake not this because I would have you carelesse in your places and callings, but I would have you cast off all unnecessary occasions and businesse which you draw upon your selves, by reason whereof ye neglect better things. It now remaines that I give you some meanes to get heavenly mindednesse.

Meanes to
get heavenly-
mindednesse.

I

Faith.

A twofold
share of the
world.

The first meanes, if you would get heavenly mindednesse, is this, you must labour to get *Faith*; for the more Faith thou hast, the more thou art in heaven: Faith overcomes the world, which sets upon us two wayes: first, by promising things that are good; secondly, by threatening that which is evill. Now Faith overcomes both these: For,

First, the world tels thee, that if thou wilt be earthly minded, thou shalt get respect and credit, thou shalt get an Inheritance, thou shalt be a King; but Faith tels thee, that if thou wilt be heavenly minded, thou shalt get credit and respect with God and his Angels, and an *Inheritance undefiled, immortall, which fadeth not away*; thou shalt be as a King, and a Prince here in this life, over the world, the divell, and thine owne corruptions, over all these thou shalt bee more than a Conquerour, and have a Crowne of glory in the life to come.

Secondly, the world tels thee, that if thou wilt not be earthly minded, thou shalt lose thy wealth & riches, thy honour and thy credit, nay, thy life also; but Faith tels thee, that if thou beest earthly minded, thou shalt lose thy spirituall life, and riches, and shalt be poore in the graces of the Spirit; thou shalt lose honour and credit with God and his children; nay, thou shalt lose

lose eternall life. Thus Faith overcomes our inordinate affections to the world, and makes us heavenly minded.

The second meanes, if you would get heavenly mindednesse, is this, you must labour for *Humilitie*: this is that which the Apostle *James* exhorts us unto, *Jam. 4. 8. 8. Cleave your hands you sinners, and purifie your hearts you double minded; and then humble your selves, cast your selves downe, and the Lord will raise you up.* Where we may note, that before our hearts & hands can be cleansed, we must be cast downe. This we may see in the parable of the Sower, *Luk. 8. 8.* two of the sorts of ground were not fit to receive seed because they were not humbled, and therefore the Word had not that effect in them as it had in those that were humbled, plowed, and had the clods broken. It is with an humble soule, as it is with an hungry and thirsty man; tell him of gold and silver, hee cares not for it, onely give him meat and drinke, for that is the thing he most desires, and stands most in need of: or like a condemned man, tel him of lands and possessions, hee regards them nothing at all; for nothing will satisfie him but a pardon: so it is with a Christian that is humbled and cast downe under the sense of the wrath of God for sinne; tell him of any thing in the world in the most learned and excellentest manner that possibly you can, yet nothing will satisfie him but the love and favour of God in Christ, hee can relish nothing but heavenly things; nothing will quench his thirst but the imputed righteousness of Christ. Thus you see that *Humilitie* is an excellent meanes unto heavenly mindednesse.

2
Humility.

Jam. 4. 8.

Simile.

³
A judgement
rightly infor-
med concer-
ning earthly
things.

Ecclesi. 1. 14.

The third meanes, if you would get heavenly mindednesse, is this, thou must labour to get thy judgement rightly informed, especially concerning earthly things: The reason wherefore men are so besotted with the world, is, because they doe not conceive of the things in the world so as indeed they are, they thinke better of them then they deserve, and looke for that from them which they cannot afford them: therefore heare what the Preacher saith of them; *Salomon* saith, that *they are vanitie and vexation of spirit*; yea, he calls all vanity: and in another place he compares them to things that are most variable, and most uncertaine, as to grasse that withereth, to a shadow that is suddenly gone; this is the esteeme that the Wiseman had of earthly things. And thereby we may see, that they are not truly good, because they are uncertaine things, and promise that which they cannot performe unto us; for at the best they are but things wherein, as through a crevice, we have a small glimpse of the true good; yet they themselves are not overgood, because they are not the cause whereby the chiefe Good is produced; neither are wee able to keepe them, for at such or such a time they will bee gone; so that they are neither true good, nor our good: and therefore this should weane us and our hearts from them. But let us strive to set our affections on things that are durable good, and substantiall good, which will not deceive us; and will promise us nothing but that which it will performe farre beyond our deserts: therefore labour for a right informed judgement.

4

The fourth meanes, if you would get heavenly mindednesse,

dednesse, is this, Labour to get a sight into the All-sufficiency of God: Remember what the Lord said unto Abraham, *I am God All-sufficient; walke before me and bee upright.* God is an All-sufficient God for generall good; things of this life are at the best but particular good; as health is a particular good against sickness, wealth and riches a particular good against poverty, honour and credit a particular good against disgrace; but God is a generall good, and the fountaine of all goodnesse: other things are but created, like cisternes, that good they have is put in them; therefore the Lord complains of the people, *Ier. 2. 13. They have forsaken me the fountaine of living waters, and have digged to themselves Cisternes that will hold nowater;* that is, they have forsaken God the fountaine of all good, and have chosen unto themselves the creatures, that have no more good than that which comes from God, the fountaine: As a man that forsakes a fountaine that continually runnes, and betakes himselfe to a crack'd Cisterne that hath no water but that which commeth from the fountaine, and is also subject to lose his water; so when men set their hearts on earthly things, they forsake God who is All-sufficient for them, and seeke to his Creatures which are insufficient and unable to helpe themselves: therefore you ought to thinke of these things to the end you may be heavenly minded.

The fifth meane to get heavenly mindednesse, is this, To Remember from whence thou art fallen, *Rev. 2. 5.* This is for those that have beene heavenly minded, and now are earthly minded. It is with many Christians as it is with the shadow on the Diall, the Sunne passeth,

A sight into the All-sufficiency of God, *Gen. 17. 1.*

Ier. 2. 13.

5
A remembrance from whence we are fallen, *Rev. 2. 5.*
Simile.

seeth and they know not how: or as a man going to Sea, first hee loseth a sight of the Townes and houses, then the sight of the Churches and Steeples, and then hee loseth the sight of the mountaines and hills, then at last hee seeth nothing but the motion of the Seas; so there are many Christians that make a godly shew of profession at first, but by degrees they fall away, till at length they become nothing; they leave the good profession, and take up an outward professing of Christianitie, and doe all in hypocrisie: it is with these men as it is with a man that hath a Consumption in his bodie; first, he growes weake; secondly, he loseth his colour; thirdly, hee loseth his rellish and taste, and this is the most dangerous of all: so it is in a spirituall Consumption; first, they are weake and feeble to performe holy duties; secondly, they lose their colour, that is, their cheerefulness in the performance of holy duties; thirdly, which is the worst of all, they lose their rellish, they cannot taste wholesome Doctrine, they delight not in the pure Word; and this is dangerous, and hard to be recovered. A Consumption at first is more easily cured than discerned; and at length it is more easily discovered than cured: so it is with the spirituall: the sickness and the weakness of the soule may at the first be more easily cured than discerned, but when they beginne to lose their colour and taste, it is more easily discerned then cured. This is a marvellous dangerous case, and therefore to prevent this sickness of the soule, let men remember from whence they are fallen: I can compare such Christians to nothing so fit as unto the Image of *Nebuchadnezzar*, which hee saw in a vision; the head was

Simile.

A spirituall
consumption
compared to
a bodily.

was of gold, the brest, shoulders, and armes of silver, the thighes and legges were of brasse and Iron, and the feet were of clay : so many Christians, at the first, for their zeale, knowledge, tendernesse of conscience, are as pure gold ; afterwards, they grow more cold and remisse in the performance of holy duties, than before ; as also not so carefull in the keeping of a good conscience, and this is worse than the first, even as silver is worse than gold ; againe, they come to a degree worse than that, like brasse and Iron, dead and cold to every thing that is good ; then at last they come to clay ; that is, to be earthly minded, minding onely the things of the earth : and therefore if thou wouldst get heavenly mindednesse, and keepe off this spirituall Consumption of thy soule, remember from whence thou art fallen.

Such are fitly compared to Nebuchadnezzars image. Dan. 2. 32.

Having already shewed you the difference betweene earthly and heavenly mindednesse, and also shewed you the meanes whereby you may get out of earthly mindednesse, it now remaines that we lay downe some motives to move you to this worke.

The first Motive to move all men from earthly mindednesse, is, because *heavenly things are a better object* : the desire doth not dye, but change ; the affections and desires are but changed from earthly things to heavenly things : now every desire hath a conjunction with the things that they affect ; if it bee but an earthly desire, it hath a conjunction with an earthly object ; so if it bee an heavenly desire, it hath a conjunction with an heavenly object. Now if men did but know, or at least would be perswaded of this, it would bee an excellent meanes to perswade men to

Motives to heavenly things.

I

Heavenly things a better object.

M

leave

leave earthly mindednesse: for what is the reason that men will not professe Religion, but because they say, then wee must bee crucified unto the world, and the world must bee crucified unto us; that is, they must leave all their pleasure and delights. It is true, thou must be crucified unto the world, thou must leave inordinate care of earthly things, all distrustful care, which is a companion of earthly mindednesse in unregenerate men; now what losse will it bee unto thee, if thou have heavenly affections for earthly? Will not a man willingly part with dross for gold? A man that is recovered of a dropsie, what if a necessitie be laid upon him to abstaine from excess in drinking, would hee not rather willingly leave his desire, than have his disease to returne? So, what if thy affections be changed from earthly to heavenly things, so as thou dost feele the burthen of immoderate cares cast off thee? what though a necessitie be laid upon thee not to entangle thy selfe with the things of this world; is it not for thy soules health to keepe it from a Consumption? If men would be perswaded of the benefit that comes by this heavenly mindednesse, and that it were but a change of the desire; not to their losse, but their great advantage, surely they would not bee so backward from getting of heavenly mindednesse: therefore labour to perswade thy heart of the truth of this grace; for this doth not so tye a man from the world that hee must not have any thing to doe with it, but it orders a man in the world, it keepe him from all inordinate cares of the world, and all inordinate desires of earthly things, it sets all the faculties of the soule in order, and it sets the body in order: now if men did but know
the

the benefit of this change, they would bee more easily perswaded to leave earthly mindednesse.

The second Motive, to move all men to leave earthly mindednesse, is, because *there is no sweetnesse in these earthly members*; there is an insufficiencie in them, they cannot give any true content to the heart of a man; and that they cannot doe it, this is cleare by two particulars: First, this ariseth from the mutabilitie of the things; Secondly, it ariseth from the disposition of the persons.

2
No sweetnesse
in earthly
things.

First, I say, they can give no true content unto the heart of a man or woman, because they are mutable, and subject to change: now you know that all earthly things are mutable, they have a time of being, and a time of not being: let the heart of a man or woman be set upon any of these earthly things, and the losse of it will bring greater sorrow of heart, by how much more he hath set his heart upon them; if immoderately, then the sorrow is the greater; if moderately, the sorrow is the lesse; but if he set his whole heart upon any thing, whether it bee his riches, or his honour, or his pleasure, the losse thereof will cause much sorrow of heart: now it is onely grace that gives true content unto a Christian; spirituall things they change not, they are constant, immutable, and permanent, as Justification, Remission of sinnes, and Reconciliation, these are not subject unto any change, they cannot be lost; for when the heart is set upon heavenly things, the comfort cannot bee removed, because the cause of that comfort continues. Now comfort in Christ is the true content of the soule, and therefore where Christ is by his grace in the heart, there is content.

I
Because they
are mutable.

2
Because of
our condition

Secondly, I say, they can giue no true content unto a man or woman, if wee consider the condition and the disposition of the persons, and that two wayes : first, if we consider them as good men, and so belong to God; or secondly, if we consider them as bad men, and so not belonging unto God, we shall see that outward things cannot yeeld any true content unto either.

1
Whether
good.

First, if they be good men, and so belong unto God; yet there cannot be such sweetnesse in them as to give true content unto the soule. For many times they are a cause, or at least a meanes to draw afflictions from God upon a man : for *God is a jealous God*; that is, a God hating spirituall Idolatrie. Now when the heart of a man or woman is immoderately set upon, when, I say, his heart runs a whoring from God after earthly things, whether it bee after riches, honour, or pleasure, the Lord will bee sure to meet with him, and whip him home for it: As we see in *David* and *Ely*; if *David* will set his heart upon *Absalom*, the Lord will bee sure to meet with his *Absalom* above all the rest; if *Ely* will not correct his sonnes, but let them dishonour the worship & service of God, God wil correct them himselfe. And this ariseth from the nature of God; for God hath a fatherly care over his children, and therefore will not suffer them to soile themselves with the things of the world, nor their affections to be drawne away; and therefore the Apostle saith, that *he chastiseth every sonne whom he doth receive*; that is, if a man or a woman doe belong unto God, they shall be sure of sorrow and affliction; and these are sent unto them to weane them from the things of this world, to purge out of their hearts that sweetnesse that they are ready to conceive in

in these outward things by reason of that corruption that is in them.

Secondly, if they be wicked men and doe not belong unto God, yet there shall be no sweetnesse in them; for ² Wicked, if he be not regenerate, outward things are not sanctified, & where they are not sanctified unto a man or a woman, no sweetnes can be expected from them: And the reason is, because they have not peace of conscience, which proceeds from grace. Now howsoever worldly men may seeme to the world to have true content, and to be filled with joy, yet the truth is, it is a sick joy; for their consciences are ever accusing of them, and they are in a continual feare that they shall lose one another: therefore the Lord will be sure to afflict them, *Psa. 55. 19. the Lord will heare and afflict these because they have no changes; therefore they feare not God:* therefore dost thou see a wicked man prosper in the world, and is not subject to such crosses & losses as other men are, it is a foule signe that that man doth not belong unto God, but is one whom God hath appointed unto damnation: For this is the nature of earthly mindednes, it casts out of the heart the feare of God in an unregenerate man; now where Gods feare is not, Gods grace wil not help that man. But this is not usual; for the Lord most commonly meets with them here either by afflicting of judgements upon them, or else with sudden death; but if hee doe not meet with them here, it is because their judgements may be the greater, that when they have heapt up the measure of their sinne, then God wil heap up the measure of their punishment, and the measure of his wrath, to presse them downe unto hell. Now what if God deferre the execution of Judge-
ment,

*The nature
of earthly
mindedness.*

1 Pet. 3. 20.

ment, it is not because there is any slacknesse in God, as if he did not regard them, but the Apostle saith, that tis his *Patience*, 1 Pet. 3. 20. hee takes notice of it, hee puts it upon record, hee remembers it well enough, but he is a patient God; that is, he *waits* for their conversion. Now patience is an attribute of God, and every attribute of God is God himselfe; for *there is nothing that is in God but it is God*: Patience, I say, is one of the Attributes by which God hath made himselfe knowne unto us: now when men abuse this Attribute of God, hardning themselves from his feare, hee will certainly meet with them: what and if God doe deferre long? it is not because hee shall escape unpunished; for saith God, *When I begin, I will make an end*: that is, I will strike but once, they shall have no more time for repentance, they shall not abuse my patience any more. This is a fearefull Judgement of God, when God doth proceed by prosperitie to destroy them; and it was the judgement the Lord threatned against the two sonnes of *Ely*, *Hophni* and *Phineas*, 1 Sam. 3. 22. Thus you see there is no sweetnesse in outward things for a man to set his heart upon them.

1 Sam. 3. 12.

No³ sal³vation
with them.

The third Motive, to move all men to leave their earthly mindednesse, is, because if a man or woman be earthly minded, *they cannot be saved*: and who is there amongst us that would not willingly be saved? All men doe desire salvation, and yet there are but few that in truth doe desire it, because their practice of life is not answerable to such a desire; for the Apostle saith, *He that hath this hope, purgeth himselfe*; that is, hee will take spirituall Physicke, the grace of the Spirit, which will throughly purge out this earthly mindednesse, or
at

at leastwise keepe it under, that it shall not bee able to beare dominion in his heart. Now I say there is a necessitie laid upon every man to be heavenly minded; for so our Saviour saith, *Mat. 6. 24. No man can serve* Mat. 6. 24. *two masters, he cannot serve God and Mammon;* that is, God will have all the soule, or none. hee cannot serve God with one part of his soule, and the world with another, you cannot be earthly minded, and heavenly minded; God will have all the soule or none, God will admit of no Co-partnership, hee will not be a sharer with the world of that which is his right. Againe, two contraries in nature cannot stand together; now there is nothing so contrary as God and the world: and therefore the Apostle saith, *If any man love the world, the love of the Father is not in him:* that is, if he set the world in the first place, he cannot keepe the love of God, God and his grace will depart from that man: It is a thing contrary to nature to serve two masters, men cannot beare it, for there can be but part serving; and surely it is not so contrary to a man, as it is contrary unto God; therefore it is the folly of men that thinke they may retaine their earthly mindednesse, and yet serve God too; but it is impossible to joyne these two in any action, and yet be acceptable to God: Faith is that which is the ornament of every action; *Whatsoever is not of Faith, is sinne:* now every earthly minded man, is a faithlesse man; it keepes Faith out of the soule, whether it bee love of riches, or honour, or pleasure, though it bee but a depending on the approbation of such or such a man, it will keepe Faith out of the soule; so saith our Saviour, *Ioh. 5. 44. How can ye beleieve, seeing ye seeke honour one of another, and not the honour that cometh of God*

Luk. 9. 23.
Christ's two
markes of a
true Christian

God? The cause that they wanted Faith, was, because they preferred the approbation of men, and sought that before the gifts and graces of God; for it is impossible you should beleeve, so long as you retaine any affection of vaine-glory. *Luk. 9. 23.* our Saviour gives two markes of a true Christian; the one is, to *deny himselfe*; and the other is, to *take up the Crosse*; therefore it is not onely required that a man deny himselfe the pleasures and profits of the world, and all inordinate affections, but he must also take up the crosse, he must be willing to suffer, for Christ, reproach, disdain, and shame; for there is as great a necessity laid upon him to suffer, as to deny himselfe: and thinke, thinke not your selves heavenly minded, except you finde in you a heart willing to suffer for Christ.

4
It is the best
part to do so.

The fourth motive to move all men to forsake earthly mindednesse, is, because *it is the better part*, and every man would have the best part; but it is a hard matter to perswade men that that is the best part, for they say they have felt sweetnesse in them, and therefore now to perswade them, is to fight against reason; which is hard to be evinced without manifest prooffe: First then, we will prove it by Authoritie: Secondly, we will prove it by Reason.

Proved by

I
Autherity.

Luk. 10. 41, 42.
opened.
A foure-fold
difference be-
tweene earth-
ly and heaven-
ly things.

First, I say, we will prove heavenly mindednesse to be the better part by Authoritie or Scripture. as *Luk. 10. 41, 42.* where in the story of *Martha and Mary*, our Saviour makes a foure-fold difference betweene earthly and heavenly things; first, Christ saith to *Martha*, *Martha thou carest and art troubled*; that is, there is much care and trouble both to get and keepe earthly things, these cannot be gotten without great labour, it
is

is a part of that curse which God laid upon *Adam*, that *in the sweat of his browes he should eat his bread*; that is, hee should finde much difficultie and labour to get outward necessities for the sustaining of nature: *Mary* shee sate downe, she was at rest, which shewes us thus much, that it is an easie labour, and an easie worke to seeke after grace: Indeed it is no labour at all, if wee compare it with the earthly labour; the one is the delight of the soule, but the other is the burthen of the soule: now that which is the onely delight of the soule is grace, and therefore what the bodie doth to satisfie the soule in this, it accounts of it as no labour to it selfe, for it yeelds willing obedience to the soule: now where there is a willingnesse in any man to doe a thing for another, the performance of the thing is not accounted as a labour to him, but as a delight, because he is willing; but earthly mindednesse is a burthen to the soule, because it is compelled by the unregenerate part to yeeld obedience unto it: therefore you see that heavenly things is the best part, because it is an easie worke.

Secondly, *Martha* is troubled about *many things*; that is, there are many things required to make an earthly minded man perfect, to make him such an one as he would bee: if he have riches, then he must have honor, and pleasure, and a thousand things more, and yet never come unto that which hee would bee; it may be he is rich, but he wants honour; it may be he is honorable, but he wants riches; or it may be he hath both, but hee wants his pleasure, hee enjoyes something, but he wants that which hee would enjoy. But *Mary* hath chosen but *one thing*, and that is Christ,

this satisfies her ; but shee hath not him alone, but with him shee hath Grace, Justification, and Remission of sinnes ; one spirituall grace with Christ makes

Christian happy, hee needs not to labour for any other ; if Christ be in the heart, hee will draw all grace with him into the heart : and therefore the Apostle saith, *Hee that gave us Christ, will with him give us all things else* : that is, all grace that wee shall stand in need of.

3 Thirdly, *Martha* was troubled, but about earthly imployments, things of little moment in comparison of grace : but *Maries* was for the *one thing needfull* ; namely, grace and holinesse, and therefore Christ called it the best part ; and indeed what comparison is there betwene earthly things and grace.

4 Fourthly, *Martha's* part is but of *corruptible* things, subject to change ; they were mutable, there was no solidnesse in them ; but *Maries* part *shall never bee taken away from her* : Now with men, that which will endure the longest, is alwayes esteemed the best : *Maries* shall never be taken away ; which implies that *Martha's* was nothing so, because it was set in opposition against it. Thus you see how Christ judges of them, and therefore if you will beleve Christ, spirituall things are the best part. Again, *Luk. 16. 8, 9, 10, 11.* there are foure differences set downe betwene earthly things and heavenly things, whereby Christ proves that heavenly things are the best part. First, they make us unrighteous, and therefore they are called *unrighteous Mammon*, *vers. 8.* they draw the affections away from God, and then a man becomes unrighteous ; but that which makes us truly righteous, is grace ; so then
it

Luk. 16. 8, &c.
opened,

it cannot be denyed but that is the best part that makes us the best. Secondly, they are the least part; *Hethat is faithfull in the least, is faithfull also in much*; that is, all outward things are lesse than grace, though they were never so great; a little Faith, a little Sanctification is better than a whole kingdome without this. *Paul* reckons all his outward privileges but dung, in comparison of grace, *Phil. 3. 8, 9.* which hee would not have done if they had not beene the better part. Thirdly, they make us unjust; he that is *unjust in the least, is also unjust in much*; that is, hee that sets his heart upon earthly things, it will so draw his heart from God, that hee will make no conscience of right and wrong; now that which blindes the conscience is certainly the worst part. Fourthly, it makes us unfaithfull; *If you have beene faithfull in a little wicked riches, how will you be faithfull in the true riches?* that is, hee that is earthly minded God cannot trust with any grace; for earthly mindednesse takes away the fidelity of the creature; now where there is no true faith, there can be no true repose in that man: A man without faith, is like a house without a solid foundation, no bodie dares trust to it, neither will God trust an earthly minded man with grace. Thus you see it proved by Scripture, that heavenly things are the best part. Now we will prove it by Reasons that it is the better part.

The first reason is, because Christ in the places before-named proved it to be the best part, therefore if you will beleve Christ on his Word, heavenly things are the best part. The second Reason is, because they make us the sonnes of God, and consequently, the heires of salvation; *Wee are,* saith the Apostle,

Phillip. 3. 2, 9.

Reasons.
1

2.

the *sonnes of God by faith in Iesus* ; but the other makes us the children of the devill: And the third reason, is, because he rewardeth heavenly mindednesse with salvation, but the other he doth not reward.

5.
All things
are at Gods
disposing.

The fifth Motive to move all men to forsake earthly mindednesse, (if none of all these before spoken of will move thee, yet let this move thee) is this, because *all things are at Gods disposing* ; hee it is (as the Wife-man saith) that *gives riches and honour, poverty and want* ; all things are of God, there is nothing in earth, but it is first in heaven: as the ecclips of the Sunne is first in heaven, and then in the water and land ; so there is nothing that comes to passe in the world, but it was in heaven before all eternitie. This David confesseth, *Psal. 31. 15. They have laid a snare for mee, but my times are in thy hands* : that is, they have laid a trappe to take away my life from mee, but it was first decreed in heaven with thee what they should doe to mee, all things come from God, whether they be good things or bad, whether they come immediately from God, as life, health, joy, salvation, or the like ; or whether they come mediately by other meanes, as friends, wealth, pleasure, sicknesse, sorrow, or the like : when thou art sad, who can comfort thee if God will not? when thou art sicke, who can heale thee? when thou art going to hell, who can save thee? Art thou weake, who can strengthen thee? Art thou poore, who can enrich thee? *Preferment saith David, comes neither from the East, nor from the West, but from God that sheweth mercie* : Art thou in favour with a great man, Who promoted thee? Art thou in honour, Who exalted thee? Perhaps thou wilt say, it was
my

Psal. 31. 16.

my parents, or this friend, or that man; no, it was first decreed in heaven, or else it had never been. This made David say, *Psal. 6. 8. The terrors of life and death are in thy power, or doe belong unto thee*; that is, nothing hath any power to doe any good or hurt, but as God wils it; I say, good or hurt is of God: *What evill is in the City, and the Lord hath not done it?* that is, what evil is committed and is not first permitted by God to be done. The blessing of the creature (as we call it) is of God: Doth the Lord send any creature to hurt thee? the creature hath no power to doe it, except the Lord command him: As for example; You know an axe is a sharpe instru-
Simile.
ment, which with helpe will doe much hurt, yet let it alone and it will doe no hurt at all; but let a hand bee put to it, and presently you may doe much with it: so the Creature hath no power to hurt thee, except they joyne with them Gods command; and this wee call the evill of the creature. Againe, doth the Lord send any creature to comfort thee? it is not because the Creature can comfort thee, the Creature hath not any such power in it selfe, but the Lord useth it as an Instrument for thy good. *Matth. 4. 4. Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God*: that is, bread, although it bee a good Creature, yet it hath no power to nourish thee, except the Lord put power unto it, and command it to nourish thee. Now seeing all things are of God, and this heavenly mindednesse is a meanes to bring a blessing upon all the rest; that is, to blesse them for thy good be heavenly minded: This was the encouragement the Lord gave unto Abraham, *Feare not, for I am thy exceeding great reward, walke uprightly with mee*:

so if thou wouldest have a rich reward, salvation and everlasting life, then get heavenly mindednesse.

But you will say unto me, it is true, wee were once earthly minded, but now we are heavenly minded; I am now another man to that I was, therefore that you may not deceive your selves to thinke that you are heavenly minded when you are not, I will give you some markes whereby upon examination you may know whether you have left your earthly mindednesse or no.

Markes to
know whether
we have lost
our earthly-
ly mindednes
Marke 1.

The first signe whereby you shall know whether you be earthly minded or no, is, by examining your selves whether your delight in earthly things bee immoderate, or an excessive care; examine whether your hearts are so set upon them, that it deprives you of all spirituall Joy, if you doe, you are as yet earthly minded.

First, if you exceed in the matter of getting of them, and then in the matter of keeping of them; when you make them the chiefe end of your desire, and preferre your owne profit in the getting or keeping of them before Gods glorie, this is to make them your God: yet I say not but it is lawfull to use things for an end; as Recreation, for this end, to fit our bodies for the performance of better things, this is as it were to take physicke for health-sake: but when men will make them their end, nay, set the creature in the place of God, which is spirituall whoredome. And this is when men will scrape richestogether, so much for this childe, and so much for that childe; so much for this use, and so much for that use, in this thou seekest thine owne ends; but if thou wilt get them, get them

them for the right end, that is, Gods glory, and not thine end to satisfie thy lusts, let them bee all at Gods disposing : and remember, *Luk. 16.* what became of the rich mans end, and the end of all his ends. I speake not this as if now but unregenerate men were troubled with immoderate cares ; for many times the dearest of Gods children have excessive cares for earthly things, and many times doe exceed their bounds, but yet it is not constant but by fits and away. Therefore try, is thy excessive care constant ? it is a manifest signe that thou art earthly minded, thou art not as yet crucified unto the world : *1 Tim. 6. 9, 10.* the Apostle saith, *They that would be rich, pierce themselves thorow with many sorrowes :* that is, they slay themselves, they are their owne greatest enemies : and *2 Pet. 2. 12.* Saint Peter calls them *naturall bruit beasts*, led with sensualitie ; because when men set their hearts and affections upon earthly things, they are deprived of naturall reason : now the reason, wee know, is that which makes the difference betwixt reasonable and unreasonable creatures, and therefore when men come to lose their understandings, then they become bruit beasts ; and then no marvell if they have beastly affections, and bee led away with sensuality, to a satisfiing of their lusts, being mad to be taken in giving way unto their lusts, and insnaring themselves with those pleasures wherein they bee delighted, and so make themselves a prey unto Satan.

Secondly, you shall know it if you exceed in your pleasure and recreations, as gaming, and bowling, and sporting ; grant they bee lawfull, yet if they bee used excessively it is a note of earthly mindednesse. Recreation

Recreation
when lawfull.

ation should be but as a stone to whet the Faith when it is dull, a meane to sharpen the faculties, that they may bee the fitter to doe the functions of the bodie and soule, but when it is used excessively, it becomes a hurt and hinderance unto it; when men will make a trade of Recreation, and spend their time in it from day to day, and so make it their vocation; this is a wicked thing, and this is folly in young men, who because they have meanes, therefore thinke that it is not unlawfull to spend their time in gaming, and the like; but they are deceived, for the Lord exempts them from no calling that I know of; sure I am, idleness, and gaming, and other recreations are no calling for them: And this is the reason that young Students wil not set themselves to their Studies, but because they have wholly devoted themselves unto their Recreations. And therefore examine your selves in these two, so likewise for all other in the like kinde, and accordingly judge of your selves whether you be heavenly minded or no.

Marke 2.

The second signe whereby you may know whether you be heavenly minded or no, is, by the esteeme that you have of heavenly things, whether you esteeme them as a part of your selves: every facultie or habit hath an object, if thou be a carnal man then these earthly things are that which delights thy soule, but if thou be heavenly minded, then spirituall things are the delight of thy soule. Now touch a man that is not regenerate in these outward things, and you touch his life, for hee accounts his life as them, for they are part of himselfe; but it is otherwise with the spirituall man, he accounts not of these earthly things: *2 Cor. 4. 5.* the Apostle saith, *We preach not our selves;* that is, we
account

2 Cor. 4. 5.

account not of the approbation of men, nor any outward thing, as a part of our selves; therefore if wee want these, we doe not much care. Hereby then examine your selves what are the things you most delight in? What, are they earthly things, how to bee rich or honourable? Doth this take away all your time, and employ all the faculties of your soules, that you can have no time to thinke upon God; or at least if you doe, yet it is very remissely and overly, with no zeale or affection? Then certainly as yet thou art not heavenly minded: But if thou bee enlightened by the Spirit, it will be farre otherwise with thee; these earthly things will have but the second room in thy heart, all thy care principally will bee how to get grace, justification, remission of sinnes, and reconciliation. Now if it bee thus with thee, it is an excellent signe that thou art heavenly minded; when thou canst say with *Paul, Rom. 7. 17. It is not I, but sinne in mee*: that is, the lustings and rebellions which are in my heart after these earthly things, have not the first place in my heart: *It is not I*; that is, it is the unregenerate part, which I account not as part of my selfe; if (I say) it be thus with thee, it is a signe that thou art heavenly minded: for if thou hast obtained this heavenly mingednesse, thou wilt be disposed like a Traveller, who will ever be enquiring the way home, and whether all at home bee well: if hee can meet with any that can thus certifie him, and hee heare that they are all well at home, then he will the more cheerefully undergoe any difficultie that hee shall meet withall in the way; will undergoe stormes and tempests, hunger and cold: in like manner it is with the heavenly minded man, he will

will ever be asking the way home, (for indeed heaven is our proper home) and whether all be well at home; that is, if God and Christ, and the Spirit and the Saints be at amity with him: and in himselfe he will be inquiring if he find faith and repentance and peace of Conscience, if he feelles that for matter of Justification and remission of sins he be well, he respects not the world, hee cares not much what hee meets withall, whether reproach and shame, penury or want, so he find no inlacke of spirituall grace all is well with him. Therefore examine your selves whether you be heavenly minded or no by the esteeme that you have of earthly members.

Marke 3.

The third signe whereby you may examine your selves whether you be earthly minded or no, is, by your spirituall taste, whether you relish heavenly or earthly things best: and therefore the Apostle saith, *Rom. 8 5. they that are of the flesh doe savour the things of the flesh, but they that are of the spirit the things of the spirit*; that is, if the heart be regenerate it will taste a sweetnesse in nothing but in heavenly things, or at least nothing will be so sweet unto him; and on the contrary, they that are earthly minded they can find no sweetnesse in heavenly things. Now (as I said before) every faculty or habit hath an object in which it is delighted, whether it bee unto good or unto evil, so that if the heart bee regenerate then it will finde sweetnesse in nothing but spirituall things, but if it be unregenerate then it can finde no sweetnesse in heavenly things, neither can it wish them so well as earthly things. Therefore examine what you delight in, what delight ye have of the hearing of the
pure

pure word, whether you relish it then best when it comes in the *plaine evidence of the Spirit*, or when it is mixt with eloquence and wit, which if you doe, it is a signe of earthly mindednesse. It is said, *2 Pet. 2.1. As new borne babes desire the sincere milke of the word*; that is, the man that is truly regenerate and renewed hee doth best relish the word when it is alone without any mixture, and therefore he calls it the *sincere milke*, that is, the pure word; as if he should say, It is pure of it selfe, but if there be any thing added unto it or mixed with it, it detracts from the excellency of it; for indeed the word is the purest thing in the world, all Arts and Sciences and knowledge of Philosophy are good for morrall duties, but they are corrupt & unclean in comparison of the Word; and the reason is, because these are the works of men, now there is no worke of man but it is subject to corruption, but the word of God remaines pure; therefore examine your selves how you stand affected with the pure word.

But some will say unto me, that eloquence and wit is an ornament unto the word, it sets forth the excellency of the word the more; therefore if it be such an ornament unto the word then it ought to be used, otherwaies the excellency of the word will not appeare.

Obiect. 1.
Eloquence no ornament to the word.

To this I answer, that humane wit and eloquence is so farre from setting forth the excellency of the word, as it obscures the excellency of it. I say, there is no Art, Science, Tongue, Knowledge or eloquence in the world that hath such excellency in them as the word hath, whether you respect the Author, God, or the

Answer. 1.
The superexcellency of the word.

the Inditer, the holy Spirit; or the matter of it, Christ and his righteousness. Again, the stile the Spirit uses in setting downe the phrases of the Scripture, shewes plainly that it is excellent of it selfe: now if any thing bee added unto a thing that is excellent, either the thing must bee as excellent, or else it detracts from the excellencie of it; but there is no man but will confesse that the Word is the most excellent thing in the world, therefore it must follow, that Eloquence addes not to the excellency of the Word.

Obiect. 2.

But you will say unto mee, May wee not use Eloquence and Science in the Preaching of the Word?

Ans. 2.

The Word should not be mixt with eloquence.
2 Cor. 4. 5.
opened.

To this I answer, That it is an unreasonable thing, I say, a thing not seemely, that the Word be mixt with humane Eloquence; for the pure Word should bee purely delivered: and the Apostle saith, 2 Corinth. 4. 5. *I Preach not my selfe unto you; that is, I sought not mine owne prayse by using Eloquence of words, but I Preach the Word purely, without any mixture of any thing with it: againe, hee saith, 2 Cor. 1. 17. When I came among you, I came not in the enticing words of mans wisdom, lest the crosse of Christ should be of none effect: that is, I came not with words more for shew than for substance; hee calls the Preaching of the Word that hath any thing mixed with it, whether Wit or Eloquence, but enticing words, such words as doe rather feed the humour, than worke upon the conscience of a man. Now a man is said to be entised, when he is drawne away from that which is good, unto that which is either evill absolutely, or else not so good as that from which he is drawn; and the truth is, hee that useth Eloquence in the preaching*

What meant
by enticing
words.

1 Cor. 1. 17.
opened.

ching of the Word, doth nothing else but draw the heart away from affecting the pure Word, unto that which hath no vertue in it to save. Again, he Preach'd not with enticing words, *lest the Crosse of Christ should be of none effect*: that is, if I should preach my selfe in mixing any thing with the Word, that would take away the power of the Word, the Word would not be effectual to worke grace in the heart; therefore I dare not Preach after this manner, lest I should deprive the Church, of the power of the Word, for if it want power to worke, it will also want power to save: therefore the Apostle saith, *1 Cor. 10. 4. The weapons of our warfare are not carnall, but mightie through God, &c.* that is, the weapons by which wee slay your corruptions and lusts, are *not carnall*; that is to say, are not eloquence of speech, or any human art, but *are mighty through God*; that is, by Gods there is a secret power given unto his Word, wherby it over-mastereth the lusts in the heart, and worketh in it a new kinde of quality.

But you will say unto mee, What must we doe with our learning? or what must we not learne Sciences, or must we shew no learning in Preaching?

To this I answer, It is true, that we had need to use all the Arts, Sciences, and knowledges that we can, and all will be little enough; for as the Apostle saith, *Who is sufficient for these things?* that is, who hath the knowledge of Arts, or Learning, or Eloquence sufficiently to preach the Word: but yet wee must take heed that wee doe not bring them unto the Word as wee finde them, neither in them to shew our selves, but onely make them as a meane to helpe us for this worke: As for example; The Children

Ans. 3.
How learning
and eloquence
is to be used
in preaching
the Word.

Simile.

of Israel might whet their fishes upon all the stones of the Philistims: so a Minister may sharpen his faculties with Arts. A man that keepes sheepe, he feeds them with hay, not because he looks that they should bring forth hay, but Lambs and Wooll; even so, let a man use these Arts and Sciences, yet not to bring forth Eloquence, but to make us more able to Preach the pure Word. It is good therefore that wee take heed that wee doe not eclipse the excellencie of the Word by these: Wee know, apparell though it bee laid in pure gold, yet so much as is covered of it, detracts from the excellencie of it, therefore it were better that it were alone: so it is the Word, though the Word may seeme to bee gilded with Eloquence or Philosophy, yet it were better that it were alone, for so much of it as is covered with these, so much of the excellencie of the Word is hid.

*imile.**Quest. 4.*

But you will say unto me, that wee use Eloquence and the like, that men may the better conceive us, and that our ministerie may the better bee respected; for we finde this kind of teaching most pleaseth them, and which most men affect, therefore if we shall not use such and such phrases of Eloquence, we shall be little respected amongst them.

Ministers
should not
please their
people with
eloquence.

To this I answer, that every Minister is, or should be a Physician; now we know that the part of a wise Physician is not to satisfie the humour of his Patient, for so hee may encrease the disease, but to labour to cure him by ministring such Physicke unto him, as he knowes by experience the necessitie of the disease requireth: even so, to humour men in Preaching, is not the way to cure them, or to change the evill disposition

tion of their nature, but rather a meanes to encrease their disease, and to make them obstinate and rebellious against the Word, when it shall come home unto them: For what is the reason that the Word is so opposed, when it is Preached (as the Apostle saith) *by the evidence of the Spirit and in power*, but because it crosseth their corruptions? It comes not in the same manner that it was wont to doe: therefore the best way should be to Preach in the Spirit; that is, to apply the pure Word of God unto the Consciences of men, and so to purge out the sickness of the soule before it grow incurable. There is a disease that many women have at their stomackes, whereby they desire to eat ashes, and other things, which poysons nature; now if they be not cured of it by purging out the humours that lye there, but be satisfied in it, it will at last destroy them: so it will be with these men; to satisfy them in this sickness of the soule, is not the way to cure them, but to make them more incurable: therefore let Ministers looke that they Preach the pure Word, and nothing but the pure Word; and let men examine themselves whether they bee heavenly minded or no, by their tasting and relishing of the Word when it is Preached purely without any mixture, or else when it is mixed with eloquence.

Simile.

The fourth signe whereby you may examine yourselves whether you be heavenly minded or no, is, to try the opinion and judgement you have of heavenly things, how you conceive of spirituall things. *Rom 12.*
2. The Apostle saith, *And bee renewed in the spirit of your mindes, that you may know what that good, and holy, and acceptable will of God in Christ is:* Hee that is heavenly

Marke 4.

venly minded hath a new judgement given unto him whereby he is able to see spiritually all things in another manner then hee did before ; I say not, that hee saw them not at all before, but he saw them not in that manner that hee doth now, for *he is renewed in the spirit of his mind*, saith Saint Paul ; he hath a change wrought in his heart and understanding, whereby hee is able to know and to doe the will of God in a more sutable manner then before ; he hath a new light in his soule, whereby he is able to know *what the will of God in Christ is* ; that is, hee knowes what God doth require to bee done by him for Christ, not carnally by a bare understanding, but spiritually by the worke of the Spirit : and therefore saith Paul, 2 Cor. 5. 16. *Henceforth know we no man after the flesh ; yea, though we have knowne Christ after the flesh, yet now henceforth know wee him no more :* that is, wee knew him before in a carnall manner, as he is man, or as he was a man amongst us, but now we know him in another manner, as he is our Saviour, and our Redeemer, Christ my Saviour and my Reconciliation to the Father.

2 Cor. 5. 16.

What knowledge is wrought by the Spirit.

Now it is not a bare knowledge that I speake of, such a knowledge as is attained unto by Learning and Art, for so a man may have knowledge, and yet not be heavenly minded ; but that knowledge I speake of, is a knowledge that is wrought by the Spirit ; when it hath changed the heart, then hee is able to judge both of Persons and Things.

I
Persons.

First, for *Persons* ; hee is able to judge of the persons of men, and accordingly to make a difference betweene men : if hee see a poore man that is a sound Christian, though hee bee contemned in the eyes of the

the world, yet if it appeare to him that he hath grace in his heart, or if hee make an outward profession of love to God, hee doth highly esteeme of him because of grace; on the contrary, if hee see a great man, though in great honour and esteeme with men, yet he respects him not if he want grace: Therefore examine your selves whether you are able to distinguish of persons in this kinde.

Secondly, for things; he is able to judge of things whether they be spirituall or earthly, he is able now to know what is truth, and to embrace it; and what is error, and to refuse it; hee hath now a Touch-stone in himselfe; that is, hee hath the Spirit of discerning, whereby he makes tryall of graces, and layes hold on those which will endure the touch, those hee will receive as spirituall; the other which will not, he casts out as counterfeit: therefore the Apostle saith, 1 Cor. 2. 9. *The eye hath not seene, nor the eare heard, neither have entred into the heart of man, the things that God hath prepared for them that love him:* that is, hee was not able to judge of things in that manner as now hee can. Therefore examine your selves whether there bee a new life put into you, whereby you are able to judge of persons and things in another manner than you did before.

But you will say unto mee, How shall I know that my heart is renewed by the Spirit, and that there is a new life put into me? *Obiect.*

To this I answer, that you shall know whether your heart is renewed by the Spirit, by these three things: first, by thy affections: secondly, by thy speeches: and thirdly, by thy actions. *Answ.* To know whether the heart be renewed by the spirit.

P

First,

By his Affe-
ctions.

First, I say, thou shalt know it by thy *affections*; for by these thou maist know whether thou be heavenly minded or no: and that thou maist not doubt of it, our Saviour gives the same marke of a renewed heart; *Mat. 6. 21. Where your treasure is, there will your hearts be also*: you may know that where your heart is there is your treasure, what your heart is set upon there your affections are; for the proper seat of love is the heart. Now if the heart be renewed and regenerated by the spirit, there will be a love of spirituall things, and this love will beget heavenly affections. A man may certainly know what estate he is in, whether hee be regenerate or no by his affections, how he is affected, what love hee beares unto heavenly things; for there is life in affections, and as a man that lives knowes that hee lives, so a man that hath spirituall love in his heart towards God cannot but certainly know it, except it be in time of temptation, and then it may be he may not find that love of God in his heart; but this sense of the want of the love of God is but for a time, it continues not; therefore the holy Ghost when hee would describe a heavenly minded man, hee describes him by his affections, as the best marke to try him by: as *Abraham* would command his servants to serve God, and *Nehemiah* feared God, and *David*, *Psal. 112. 1.* delighted greatly in the commandements of God: now wherefore did they obey God, and feare God, and delight in the Commandements of God, but because of that inward love they beare unto him. We know every man can tell whether he loves such a man or such a thing, or whether hee hates such a man or such a thing

Psal. 112. 1.

thing by the affection hee beares to them; in like manner a man may know whether hee be heavenly or earthly minded by the affections he carries towards the things he affects: therefore examine your selves, what are the things that you love most, that you thinke upon most, that you take care of most, that you take most care to get and to keepe, are they earthly or heavenly things? those things you doe love best and your affections are most set upon, that your thoughts are most troubled withall, if they be earthly, you may iustly feare your estates; for the affections flow from love, and therefore if you did not love them you would not set your hearts and affections upon them.

Secondly, you shall know whether your hearts be renewed by your *Speeches*: now this may seeme but a slender signe of a renewed heart, because it is hard to iudge aright by outward appearances, to know the sincerity of the hart by the speeches: yet seeing Christ makes it a signe of a renewed heart, I may the more safely follow him; our Saviour saith, *Mat. 12. 34.* *Mat. 13. 34.* that out of the abundance of the heart the mouth speaketh; that is, there is abundance in the heart either of good or evill: Now if the heart be full of heavenly mindednesse, if, I say, this abundance that is in the heart be grace, then it will appeare in the speeches; for the speeches doe naturally flow from the affections that are in the heart; but if the abundance that is in the heart be evill, then the heart cannot but send out foule speeches and rotten communication; and therefore our Saviour saith, *A good tree cannot bring forth evill fruit, nor an evill tree good fruit: it is impossible*

Simile.

that a heart which doth abound, and is full of earthly mindednesse, but it will breake forth and appeare by his speeches: the filthinesse that is in his heart, if it have not vent, it will burst; as wee know a new vessell that hath wine put into it, must have a vent or else it will burst; and by the vent you may know what wine it is: so, the speeches are the vent of the heart, and by them you may see what is in the heart; if grace be there, the speechs will favour of it, as a Caske will taste of that which is in it.

Obiect.

But you will say, The heart is of a great depth, and who can search it? who is able to know whether the heart be renewed or no, by the speeches?

Answer.

To this I answer, I say not that a man may at all times, and in all places, judge of it aright; but I say, that a man may certainly know himselfe whether hee be renewed or no; which is the thing we seek to prove in this place; that a man may know from what root they spring, whether of weaknesse, by rebellion, or naturally through unmortified lusts: I say not, but sometimes a child of God, a regenerated man may have foul speeches in his mouth, & yet his heart be good towards God; he may have rotten talke, but it is but for a time, it will not continue, and it will cause much sorrow of heart, if hee have grace, when his conscience touches him for it. *2 Tim. 2. 20, 21. In a great mans house there are vessels of honour, and vessels of dishonour; if a man therfore purge himselfe, he shal be a vessell of honor, and yet have corruption in him, there may corrupt communication come out of his mouth, and yet he keep his goodnes; as a vessel of gold may be foule within, and yet cease not to be gold, a vessell of honor, neicher lose it excellency;*

*2 Tim. 2. 20, 21
opened.*

so a regenerate man may have in the abundance of his heart, some chaffe as well as wheat, some corruption as well as grace, and yet be a vessel of gold; that is, heavenly minded: for the Apostle saith, *If any man therefore purge himselfe, he shall be a vessel of honor*, notwithstanding his corruption in his heart, & it appeare in his speech; yet if he purge himselfe, if he labor to mortifie them, if he labor to rid his heart of the, he shal be a vessel of honor.

But you will say, It may be that wee shall have not alwaies occasions to try men by their speeches, how then shall we know whether their hearts be renewed? Object. 2.

To this I answer, It is true, that it may so fall out that we cannot try men by their speeches, yet silence will declare in part what is in the heart; let a regenerate man be silent, and his silence will shew that hee hath a renewed heart; if he be reproached or slandered, his patience in suffering shewes the uprightness of his hart; but if he speake, it hath a greater force, and will more manifestly appeare: so on the contrary, the rottennesse that is in the heart, wil appeare in impatiency of spirit. Answ. 2.

Thirdly, you may know whether your hearts be renewed, by your actions: this also our Savior makes another signe of a renewed heart; *Mat. 7. 20. By their works you shall know them*; that is, by their actions. Now every thing is knowne by his actions; therefore examine your selves what are your actions, are they the actions of the regenerate part, or of the ueregenerate part, are they holy actions, or are they uncleane actions? By this you may know whether you be heavenly minded or no. Now this must necessarily follow the other two; for if the heart be renewed, then there will be heavenly affections in it towards God, and spirituall things, By his actions.

things, and if heavenly affections, then there will bee heavenly speeches; for these flow from heavenly affections; and if there bee these two, then there must needs bee holy actions: therefore our Saviour saith, *Luk. 6. 45. A good man out of the good treasure of his heart, bringeth forth good fruit*; that is, if the heart have in it a treasure of heavenly affections and speeches, it cannot bee but it will send forth good actions in the life.

Mark 9. The fift and last signe whereby you may examine your selves, whether you be heavenly minded or no, is, by examining your selves how you stand affected towards him that seekes to take these earthly members from you; how you stand affected with him that reproveth you for your earthly mindedness. This is a signe that Paul gives of an unsound heart, *2 Tim. 4. 3. The time will come that they will not endure wholesome doctrine*: that is, they will not endure the Word of reproofe, but will be ready to revile them that shall reprove them: and therefore hee addes, that *they shall heape to themselves Teachers*; they shall affect those that shall speake so as they would have them. Now this is a signe of earthly mindedness, when they are offended with him that shall reprove them for their sinne; for if men reckon these members as a part of themselves, then you cannot touch them but you must touch their lives, for these are a part of their life; and if you seeke to take these away, you seeke to take away their lives: now what man will bee contented to part with his life? It is a principle in Nature that God hath implanted in every creature, to love their lives; but if you account them not as a part of your selves, but as your enemies, then you will account him as a spiritual friend that

that shall helpe you to slay them; for who is there that will not love him that shall helpe him to slay his enemy? Therefore if the heart be heavenly disposed, he reckons them as his enemies; but if he be not renewed, hee accounts them as a part of himselfe: therefore examine your selves by this, whether you be heavenly minded or no.

The Use of this that hath beene spoken, is for exhortation unto all those that are heavenly minded: Let mee now exhort such to persevere in heavenly mindednesse, let them labour to grow every day more heavenly minded then other. *Rev. 22. 11. Let them that be holy, be holy still;* that is, let them bee more holily, let them labour to grow in heavenly mindednesse, let them labour to keepe their hearts pure from this earthly mindednesse, because it will soile their soules: for all sinne is of a soiling nature; if it enter into the heart, it will leave a spot behinde it: now wee know that if a man have a rich garment which he sets much by, hee will be marvellous carefull to keepe all kinde of grease and spots out of it; so it should bee a Christians duty to labour to keepe all soile out of his soule, because it is a precious garment, and the residing place of the Spirit: we know that if a man have one spot in his garment, it makes him out of love with it, and then cares not how many lights upon it; so it is with sinne, if thou suffer thy heart to bee spotted but with one sinne, it will worke carelesnesse in thee, so that hereafter thou wilt not much care what sin thou commit, nor how thy soule is soiled: therefore it behoves you to keepe your hearts from every sinne, and to make conscience of little sinnes. And so much the rather, because

Vs

Rev. 22. 11.

Simile.

*The least sin
to be avoided*

Secret sins to
be looked into

Motives to
keepe watch
over our hearts

cause the glory of God is engaged on your conversation; if thou shalt soile thy selfe with any sinne, that hath taken upon thee the profession of the Gospell, God will be dishonoured, and the Gospell will bee scandaled: Againe, keepe thy heart, because God takes special notice of all thy actions; as for dogs and swine, as for the actions of unregenerate men, he regards them not; because his glory is not engaged upon their conversation, he expects nothing from them; but as for you, he takes a particular notice of all your actions, speeches, and behaviours, and therefore you should be marvellous carefull over your hearts. Againe, looke unto secret sinnes, because hee is the searcher of the heart; let the feare of God set in order every faculty of your soules to keepe out every sinne, every evill thought, because hee takes speciall notice of it. And that I may the better prevaile with you, I will briefly lay downe some Motives to move you to keepe this diligent watch over your hearts.

I

1 Tim. 3. 21.

The first Motive to move every Christian to continue and grow in heavenly mindednesse, is this, because *by this meanes hee may bee able to doe every good worke.* 2 Tim. 3. 21. *If a man therefore purge himselfe, hee shall be a vessell of honour, fit for every good worke:* that is, if hee labour to rid his heart of earthly mindednesse, he shall have a new life put into him, whereby hee shall be able to performe holy duties in another manner then before. Now what is the reason that there is such complaint among Christians that they cannot pray, and are so dull and sluggish in the performance of holy duties, but because they have not rid their hearts of earthly mindednesse? What is the reason that

that there is so much Preaching, and so little practise; and so much hearing, and so little edifying; but because men are earthly minded? If they would purge themselves of this earthly mindednesse, it is impossible but that there would bee more spirituall life in them, in the performance of spirituall duties. Therefore if it were for no other cause but this, that you may be enabled unto every good worke and holy dutie, and that you may keepe in you your spirituall life, feeling and moving, labour to keepe thy heart cleane from sinne.

The second motive to move Christians to grow in heavenly mindednesse, is, because that by *this*, God is *honoured*; I say, it is a glorie to God if thou keepe thy heart cleane: Now what man is there that would not willingly glorifie God, who stuck not to give Christ for him? It is a glorie unto God when the Professors of the Word live a holy life; for what is the nature of the Word but to cleanse? now when it worketh not this effect in them, or at least when it appears not in them, it doth detract from the excellencie of the Word. The Apostle layes downe the nature of a true Christian, *1 Iam. 1. 21. Pure Religion is this, to keepe ones* *1 Iam. 1. 21.* *selfe unspotted of the world*; that is, a spotlesse life is that which best becomes a Christian man that takes upon him the profession of the Gospel, and that which brings much glorie unto God is a blamelesse conversation: and to this end the Apostle exhorts, *Let* (saith he) *your Conversation be without covetousnesse, Heb. 13. 5.* *Heb. 13. 5.* as if hee should say, an unsatiable desire doth detract from the glorie of God: therefore let this move men to be heavenly minded.

Q

The

3
1am 5.16.

The third Motive to move every Christian to grow in heavenly mindednesse, is, because *hee may prevaile with God in prayer: 1am. 5. 16.* the Apostle saith, that *The prayer of a faithfull man availeth much, if it bee fervent*: that is, it hath a great force with God for a blessing: Now this should bee a marvellous encouragement to keepe the heart cleane, in regard of the great necessitie that the Church hath of our prayers; and therefore if we would not for our selves prevaile with God, yet in regard of the great need that the Church stands in at this present, we should be moved to doe this duty.

Obiect.

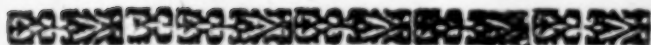
But you will say, that wee are but few, or that I am but one, and how can we be able to prevaile thus with God.

Ans.

Ezek. 22.30.

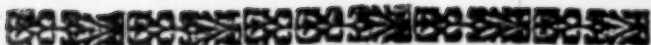
To this I answer, Grant that you be but a few, yet a few may doe much good; *Ezek. 22.30.* speaking of the destruction of Jerusalem, *I sought, saith the Lord, for a man to stand in the gaffe, and there was none*: Hee speaks there in the singular number, if there had beene but *one*; that is, but a few, they might have prevailed much with God: so I say unto you, though we be but a few, yet if wee keepe our hearts pure, wee may doe much with God; nay, though thou bee but a particular person, thou maist prevaile much with God; as *Moses* did for the Children of Israel: when a damme is new broken, the casting in of a little dirt will hinder the course of water, but if it be not holpen in time, it will not easily be stoppt; so intime a few may prevent a Judgement; nay, such a Judgement as otherwise may destroy a whole land; if the heart bee truly sanctified, it hath a great force with

with God : Againe, a man that would pray if he doe not speake, but many times he is forced to send forth sighes and grones unto God, this is of great power with God ; but if hee powre out his heart in voyce, it hath a greater force : and therefore the Wise-man saith, that *the words of the righteous are precious* ; that is, of great worth with God : and therefore let this move men to be heavenly minded.



Q

HOW





HOW TO MORTIFIE FORNICATION.

COLOSSIANS 3. 1.

*Mortifie therefore your members which are upon the earth :
Fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is Idolatry.*



Having handled in generall the Doctrine of Mortification, according to the Method of the Apostle, I am now come to descend to the considering of particulars, as they are laid downe in my Text; and would speake of them in the order as they are ranked by the holy Spirit, but that the affinity and neerenesse betwixt three of these sinnes, namely, Fornication, Uncleannesse, and evill Concupiscence, makes me to confound them, and promiscuously to mingle them together. Let us therefore consider first of the nature of every of these sinnes particularly by themselves, and afterward
make

make some use and application to our selves of them altogether.

The Doctrine that arises in generall from these words, is, That

All Uncleanesse is a thing God would have mortified and quite destroyed out of the hearts that hee would dwell in.

Doctr.

All filthinesse and uncleannesse is a member of the old man ; now in such as Christ dwels in, the old man is crucified; he is dead with Christ ; now hee that is dead with him, is freed from him : and againe, he that is in the second *Adam*, hath power to mortifie the members of the old man. All Gods children must be purified and cleansed from all pollution, as the Apostle expressly commands us, *Ephes. 5. 1. Be ye followers of Ephes. 5. 1. God as deare children* : that is, be ye like unto God your Father, as children resemble their naturall fathers ; now God is pure and holy, therefore must ye bee so also : and then it followes, *vers. 3. But fornication, and all uncleannesse, or covetousnesse, let it not be once named amongst you, as becommeth Saints* : that is, let all such filthinesse be so farre from you, as never any mention be made of it amongst you ; if it should by chance enter into your thoughts, be sure to kill it there, let it not come no farther, never to the naming of it : *As it becommeth Saints* ; that is, holy ones, Gods children and peculiar people, it were unbecoming, and a great shame to them to be uncleane, to be unlike God their Father, who is holy. In like manner, hee exhorts us *to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God, 2 Cor. 7. 1. that is,* Let us purifie our harts from the corruption of lust

1 Th. 4. 3, 4, 5. and concupiscence which is therein, striving to make perfect our holinesse in the feare of the Lord: and so more fully also in 1 Thes. 4. 3 4, 5. he lets downe the particular uncleanneses should be abtained from, and mentions two of the very same spoken of in my Text, namely, Fornication, and lust of concupiscence the words are (for they are worthy your marking) *This is the will of God even your sanctification, that you should abstaine from fornication: that every one of you should know how to possesse his vessell in sanctification and honour, not in the lust of concupiscence, &c.* and therefore we ought to mortifie and destroy all the filthinesse that is in our hearts, if wee would bee accounted Gods children, and have his Spirit to dwell in vs.

But that for the generall: we come to particulars, and will speake of the first sinne that is named in the Text, Fornication: whence the poynt of Doctrine is this, That

Doct. 1.

Fornication is one of the sins that are here to be mortified.

Fornication
what a grie-
vous sinne.

Fornication is a sinne betweene two single persons, and in that it differs from Adultery: and although it be not altogether so haynous as Adultery, because by it the Covenant of God is not violated as by the other spoken of, *Prov. 2. 17.* neither finde wee the punishment absolutely to bee death, yet it is a grievous sinne, and to bee feared, in that it subjects those men that are guilty of it, to the curse of God and damnation: for the Apostle saith *1 Cor. 6. 9. No fornicator shall enter into the kingdome of heaven;* It deprives a man of happinesse, banishes him out of Gods

Pro. 2. 17.

1 Cor. 6. 9.

Gods kingdome into the dominion of the Devill, and territories of hell, never to bee exempted from the intolerable torments of Gods eternal vengeance. But to lay open the haynousnesse of this sinne, wee will consider these foure things:

First, the sinfulness
Secondly, the punishment
Thirdly, the danger
Fourthly, the deceitfulness } of it.

First, the *sinfulness* of this sinne of Fornication appeares first in great contrariety that it hath with Gods Spirit, more than all other sinnes. Betwixt Gods Spirit and every sinne, there is a certaine contrariety and repugnancy, as in nature we know there is betwixt heat and cold; now in all contraries an intense degree is more repugnant than a remisse, as an intense heat is more contrary than an heat in a lesse degree; so it is with Gods Spirit and this sinne, they are contrary in an intense degree, and therefore most repugnant unto; for the Spirit delights in holinesse, and this sinne in nothing but filthinesse; that is pure and undefiled, but this hath a great deformity in it, and therefore consequently must needs bee odious in his eyes. Besides, this is contrary to our calling, as the Apostle saith, *1 Thes. 4. 7. For God hath* ^I *not called us unto uncleannesse, but unto holinesse.* ^{The sinfulness of fornication.} ^I ^{1 Thes. 4. 7.}

Again, it causes a great elongation from God, it makes a strangenesse betwixt God and us; all sinne is an aversion from God, it turnes a man quite away from him, but this sinne more than any other, it is more delighted in, wee have a greater delight in the acting of this sinne than in any other, and therefore
it

it is a most grievous sinne.

Furthermore, the greatnesse of this sinne appeares, in that it is commonly a punishment of other sinnes; according to that of the Apostle, *Rom. 1. 21. and 24.* compared together, where he saith, *Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, &c. wherefore God also gave them up to uncleannesse, through the lusts of their owne hearts, to dishonor their owne boases betwene themselves.* To the same purpose is that of the Preacher, *Eccles. 7. 26.* where speaking of the enticing woman, whose heart is snares and nets, &c. hee saith, *Whoso pleaseth God shall escape from her, but the sinner shall be taken by her:* that is, whosoever committeth sinne shall in this be punished, that hee shall be intrapped and ensnared by the suble enticements of the dishonest woman. So also, *Prov. 22. 14.* *The mouth of strangewomen is a deepe pit, he that is abhorred of the Lord shall fall therein:* Now all sinne of this kind, and consequently sinners, are abhorred of the Lord, and therefore hee will punish them in letting them tumble into this deepe pit of strange women here, and hereafter without repentance into the bottomlesse pit of everlasting destruction: As long as the Lord looks for any fruit of any man, hee keepes him from this pit; but such as notwithstanding all his watering, pruning, and dressing, will bring forth no fruit, with those the Lord is angry, they shall fall into it. Now as in a ladder, or any thing that hath steps to ascend and descend by, that stayer unto which another leads, must needs be higher than the rest; so in sinne, that sinne unto which other lead, as to a punishment, must needs bee greater,

greater, and of an higher nature than the other : and therefore this sinne is a most grievous sinne.

Besides, the haynousnesse of this sinne appeares, because it layes wast the Conscience more than other sinne, it quite breakes the peace thereof ; nay, it smotheres and quenches grace. The Schoolemen call other sinnes, *habitudinem sensus*, a dulling of the senses ; but this an extinction of grace : other sinnes blunt grace, and take off the edge, but this doth as it were quite extinguish it : It makes a gap in the heart, so that good cattell, good thoughts, and the motions of the Spirit may runne out, and evill cattell, noysome lusts, and corrupt cogitations may enter in to possesse and dwell there, and therefore it is a grievous sinne.

Lastly the greatnesse of this sinne appeares, because it delights the body more than any other sinne doth ; and therefore the Apostle in 1 Cor. 6. draweth most of his arguments, to dissuade the Corinthians from the sinne of Fornication, from the glory and honour of our bodies ; as that *the bodie is not for fornication, but for the Lord, vers. 13.* And that *our bodies are members of Christ, vers. 15.* *The Temples of the holy Ghost, vers. 19.* *Are bought with a price, vers. 20.* and then concludes, *Therefore glorifie God in your bodies :* and so in another place it is said, *We ought to possesse our vessels in honour :* Now there can be no greater meanes to dishonour the vessels of our bodies, than to pollute them by this filthy sinne of Fornication.

Secondly, the haynousnesse of this sinne will be the better seene if we consider the fearefull punishment of it, which because men are more afraid of the evill of punishment than of the evill of sinne, is therefore see

The punishment of fornication,

R

downe

downe to be the greater according to the greatnesse of the sinne it selfe: as may appeare by these two reasons:

Heb. 13. 4.

First, God himselfe takes the punishment hereof into his owne hand; for so saith the Apostle, *Heb. 13. 4. Whoremongers and Adulterers God will iudge: that God himselfe will bee the iudge of all men, for the godly indeed it shall be best, because he is righteous and will render to them a Crowne; but for the wicked, it is a fearefull thing to fall into the hands of the living God.*

2. 26

2. Pet. 2. 9, 10.

Againe, God reserves such filthy persons for an heavy judgement; according to that of *Peter, 2. Pet. 2. 9, 10. The Lord knoweth how to deliver the godly out of temptations, and to reserve the uniuert unto the day of iudgment to be punished; but chiefly them that walke in the lust of uncleannesse.* And this is manifest in that fearefull and grievous iudgment hee brought upon the children of Israel in the wilderness, when as there fell in one day three and twenty thousand for the committing of this sinne, *1 Cor. 10. 8.* So God punished *Ruben* for his sinne, in that hereby he lost his Excellency, *Ge. 49. 4.* and by losing this he lost three things which belonged to his birth-right as hee was the eldest; first, the Kingdome, which was given to *Judah*. Secondly, the Priest-hood, which *Leui* had. Thirdly the double portion, which his father bestowed on *Ioseph*. Further, *Siehem* and *Ammon* also for their filthinesse in this kinde were taken away suddenly: And how was *David* punished, though the deare childe of God, *the sword shall never depart from thy house, &c.* See also what grievous iudgments the Lord

Lord threatens to them that shall commit this sin, *Prov. 5. 8, 9, 10*
Prov. 5. 8, 9, 10, 11. Remove thy way farre from her Li
 (meaning the strange woman, or harlot) *and come*
not nigh the doore of her house; Lest thou give thine honor
unto others, and thy yeeres unto the cruell; Lest strangers be
filled with thy wealth, and thy labours be in the house of a
stranger; and thou mourne at the last, when thy flesh and
thy body is consumed, &c. So againe, *Prov. 6. 33. Who so* Prov. 6. 33. 35.
committeith adultery, destroyeth his owne soule: and Pro.
5. 5. Her feet goe downe to death; her steps take hold on hel:
 as who should say, there is no escaping death but by
 shunning her, if not death temporal, yet surely death
 eternall: nay, if this will not fright you, there is no
 escaping betweene hell and her. Besides, as in that
 which is good, the more a man delights, the more
 comfort it will bring him; according to that in *Pro. 3. 4.*
3. 4. Let not mercy and truth forsake thee; so shalt thou find
favour and good understanding in the sight of God and
Man: so on the contrary, those finnes wherein a
 man most delights bring greatest punishment unto
 him as you may see in the punishment of Babylon,
Revel. 8. 7, where it is said, *How much she hath glorified* Revel. 8. 7.
her selfe and lived deliciously, so much torment and sorrow
give her. Thus then yee see the grievousnesse of the
 punishment proves the sinne it selfe to be more hay-
 nous and feartull.

Thirdly, the haynousnesse of this sinne will ap-
 peare, if we consider the danger thereof, and difficul-
 ty to get out, when we are once fallen into it. The
 Wise-man saith, *Prov. 23. 27. A whore is a deepe ditch,*
and a strange woman is a narrow pit. Now as it is almost
 impossible for a man in a deep ditch, or a narrow pit

3
 The danger
 of fornication
 Prov. 23. 27.

Prov. 2. 19.

Eccles. 7. 26.

Neh. 13. 26.

Similit.

to get out without some helpe from another ; so is it altogether impossible for one that is fallen into this sinne of Fornication, to free himselfe from it, without the speciall assistance of Gods grace helping him thereto : and therefore it is said, *Prov. 2. 19. None that goe unto her returne againe, neither take they hold of the paths of life :* therefore also is, *Eccles. 7. 26. her heart said to be snares and nets,* in respect of the entanglements wherewith shee intrappeth her followers ; and her *hands to bee as bands,* in respect of the difficulty to get loosed from. This sinne befot-
ted Salomon, the wisest among men, *Neverthelesse.*
ven him did outlandish women cause to sinne, Neh. 13. 26. So also did it bewitch *Sampson,* the strongest amongst men, one that was consecrated and set apart as holy unto God, even hee was overcome hereby, as wee may reade, *Judg. 16.* Wee know by experience, as a man that is tumbling from the top of an hill, there is no staying for him till hee come unto the bottome ; so hee that hath once ventured upon this deepe pit, and beginnes to slide into it, there is no staying of him till hee bee utterly lost in the bottome thereof : or as a man in a quicksand, the more hee stirres, the faster hee stickes in, and sinkes deeper ; so it is with him that is once overtaken with this filthy sinne, the more hee stirres in it the faster hee stickes, and harder will it bee for him to get out. Therefore wee conclude this sinne is a most fearefull sinne, and hard to be overcome, or left off if once accustomed to the delight thereof.

Fourthly, the haynousnesse of this sinne will be discovered, if wee consider the deceitfulnesse of it: it doth so bewitch us, that we will hardly be perswaded that it is a sinne; now if wee will not beleewe it to bee a sinne, much lesse will wee bee brought to leave the sweetnesse of it, to forsake the pleasure wee finde in it. Besides, the Devill, that old Serpent, hee comes and tells it is either no sinne at all, or else but a small sinne, and may be easily left; wee may turne from it when wee please; and so he dandles us till we grow to such an height, as wee become insensible and hardened in it. Here therefore I will lay downe the deceits that Satan useth to beguile us in this sinne, which being detected, we may the easilier shunne and avoyd this detestable and bewitching uncleannesse.

4
The deceitfulnesse of fornication.

Deceit, of the Devill discovered.

The first deceit wherewith Satan useth to beguile us, is, *Hope of repentance*; wee thinke wee can repent when wee list, that that is in our owne power, for God will upon any of our prayers bee heard of us; heaven gate will bee open at first knocke; and therefore I'll commit this sinne to day, and to morrow betake my selfe to my prayers, and all shall be well. But beware of this, lest you be deceived, God will not be mocked; if you will sinne to day, perhaps you shall not live to repent till to morrow; or suppose thou dost live, yet he that is unfit to day, will be more unfit to morrow: God cannot endure a man that will fall into the same sinne againe and againe, for he stiles it, *Deut. 29. 19. adding drunkennesse to thirst*; that is, never leaved drinking till wee bee athirst againe; that which should extingnish and abate our thirst, is made the meanes to increase and enslave it: Now what punishment

Deceit 1.
Hope of repentance.

Deut. 29. 19.

nishment followes such as doe so, you read in the next verse, and 'tis a fearefull punishment ; *The Lord will not spare him, and then the anger of the Lord and his jealousie shall smoke against that man, and all the curses that are written in this booke shall lye upon him, and the Lord shall blot out his name from under heaven :* who is there among you that would not bee terrified at this sentence ? Surely his heart is of Adamant, nothing can pierce it, if this doth not : 'tis a fearefull thing to fall into the hands of the living God : Beware thea of doing thus, goe not on in sinne upon hope to repent at your pleasure, lest before you thinke it time for your pleasure to doe it in, the hand of the Lord be stretched out upon thee, and his jealousie smoke against thee, or one of (if not all) his curles light upon thee. **A** man would take it ill if his neighbour should wrong him to day, and as soone as he had done aske pardon, and yet wrong him againe the next day in the same kinde, and then aske pardon againe, and so the third, and fourth, and forward ; even so it is with God, we fall into this sinne to day, and perhaps at night begge pardon of him, yet to morrow commit the same sinne over againe, as if wee had asked leave to sinne the freer ; take heed of this, doe not blesse thy selfe in thy heart, saying, I shall have peace, or I shall repent when I list, for feare lest God presently blot out thy name from under heaven.

Again, Hope of after-repentance doth lead many men onto the commission of this sinne ; they hope they may repent before death, it is a great while till this come, therefore time enough to doe this in. But this God hath threatned you heard even now in the place

place above-mentioned, I pray consider of it. *Balaam* his desire was but to dye the death of the righteous, therefore hee perished among Gods enemies; he desired it, and whilest hee remained onely desiring, without any labour to live the life of the righteous, God justly punished him with an utter overthrow: as hee did with those, *Esay 28.15*, who said, *Wee have made* *Esay 28.15.* *a covenant with death, and with hell are wee at agreement; when the overflowing scourge shall passe through, it shall not come unto us:* These men thought all sure, nothing could come to hurt them, they are as well as any man; for they had an agreement with hell and death, neither should the scourge meddle with them: but these were but their owne thoughts, they reckoned without their host, as we use to say; for see what God saith to them, *vers. 18. Your Covenant with death shall bee disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall passe through, then yee shall be trodden downe by it:* They might contrive, but hee would dispose; though they did thinke all well, and hope for peace and quietnesse, yet hee would disannull their covenant, and break off their agreement, so that the overflowing scourge, that is, sudden destruction should take hold of them, and utterly confound them. *Amnon* going to his brother *Abshalom's* feast, little thought to have beene so soone cut off; *Sichem* preparing himselfe for a wife, never thought of a funerall; neither is it likely that *Korah* and his company thought their tent-dores should be their graves; I warrant you they hop'd for repentance, yet this sudden destruction tooke away all possibility of repenting from them. God threatneth such, *Ezek. 24. 13. Be-cause* *Ezek. 24.13.*

cause I have purged thee and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee. And indeed wee cannot repent unlesse God sends his Spirit into our hearts, and hee will not send his Spirit into such an heart as hath filthinesse in it: Will any man put liquor into a glasse where Toads and Spiders are? much lesse will Gods Spirit come into an heart that is uncleane.

Ephes. 4. 19.

Besides, such a man as is not purged from his uncleannesse, of himselfe is most indisposed to repentance; hee is without feeling, as it is Ephes. 4. 19. *Who being past feeling, have given themselves over unto lasciviousnesse, to worke all uncleannesse with greedinesse:* Now such a man as hath no sense of his misery, that cannot feele his wretched condition, but is insensible of his corruption, hee can never repent; for as the Apostle saith, 2 Pet. 2. 14. *Hee cannot cease from sinne:* and where there is not leaving off, and forsaking to sin, there can never be any true repentance.

Lastly, God refuseth such a man, hee will not endure to heare him if hee should begge repentance at his hands; and the reason is, because hee cannot beg it in sincerity; for true repentance argues a turning from, and loathing of all sinne: and therefore such a purpose as men use to have in the time of extremity, while the crosse is on them, that they will forsake sinne, that they will not doe such and such a thing, this I say, will not serve the turne, it is not sufficient; though they should mourne and seeme to repent, yet God will not accept it, for the very beasts may doe as much; as it is said, *Therefore shall the land mourne, and every one that dwelleth therein shall languish, with the beasts*

beasts of the field, and with the fowles of heaven, &c.

Hos. 4. 3.

The second deceit, wherewithall Satan useth to deceive men, is, *Present impunitie*: he labours to persuade us, because wee are not presently punished, therefore God sees it not, or will not punish it at all, and therefore will goe on in our sinne, and delight to wallow still in our pollutions, according to that of Eccles. 8. 11. *Because sentence against an evill worke is not executed speedily, therefore the hearts of the sonnes of men is fully set in them to doe evill.* Against this deceit of Satan, to prevent it lest wee should bee overtaken thereby, let us remember these following considerations:

Consider first, that though execution bee not presently done, yet punishments are every where threatened, and Gods threatning is as good as payment; his Word is sure, and one tittle of it shall not fall to the ground unfulfilled: and when God beginnes to punish, he will make an end; as it is said, 1 Sam. 3. 12. *In that day I will performe against Eli all things which I have spoken concerning his house; when I beginne, I will also make an end.* If he strike once, he need not to strike any more, his blowes are sure, when hee strikes, hee never misles, his arrowes kill at first shooting.

Consider secondly, that either a sudden judgement shall overtake them, and so confound them in an instant; or if it be delayed, then the feare it should light upon them, quite takes away the sweetnesse of the sinne they commit, and so makes the sinne it selfe a vexation and punishment to them; or else lastly, if God suffers them to runne on in sinne securely, and

Rom. 9. 22.

without all feare or remorse, he beares with them but that he may make his power knowne, and eminent, by bringing a greater judgement on them at the last : as the Apostle saith, *Rom. 9. 22. What if God, willing to shew his wrath, and to make his power knowne, endured with much long-suffering, the vessels of wrath fitted to destruction.* There is a time that the wicked must bee fitting, and be a preparing for their destruction ; which once come, let them bee sure afterward God will manifest his power, will compensate his much long-suffering with the greatnesse of the judgement hee brings on them : Now it is a fearefull thing, and a dangerous case, when God suffers a man thus to grow and thrive in his sinne, that so his judgement may be the greater.

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Rom. 2. 4, 5, 6.

Consider thirdly, that such goe on in their sin which hope to escape ; because they are not presently punished, they abuse the patience and long-suffering of God : Now the manifestation of Gods Attributes, is his Name ; and who so abuse them, take his Name in vaine ; and you know, *God will not hold him guiltlesse that taketh his name in vaine.* Let such then as thus abuse the patience of God, thinke not that they shall escape the judgement of God, but remember to take into consideration that plce of the Apostle, *Rom. 2. 4, 5, 6.* where it is said, *Despise thou, O man, the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance ? But after thy hardnesse and impenitent heart treasurest up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God ; who will render unto every man according to his deeds. Hee shall assuredly pay for*

for every day and houre that hee shall continue in his sinne; God takes account of every minute, and will, when he beginnes to render vengeance, repay it to the utmost farthing; every moment addes one drop unto the vials of his wrath, and when that is full, it shall be powred out upon them. See this in the Church of *Thyatira*, *Rev. 2. 21, 22.* *I gave her space to repent of her fornication, and shee repented not; Behold, I will cast her into a bed, and them that committ Adultery with her, into great tribulation, except they repent of their deeds: Because shee did not repent while shee had time, therefore shee shall have great tribulation: Let us consider then the fearefulnesse of despising Gods patience and long-suffering, and not thinke ourselves in a good condition, because wee goe unpunished, but rather let his long-suffering and goodnesse lead us to repentance, while he gives us space to repent in.*

The third Deceit, whereby Satan beguiles men, is, *Deceit 3.* *present sweetnesse in sinne*, the delight wee take in the acting of this sinne; there is a kind of bewitching pleasure in it, that steales away our hearts from holinesse and purity, to defile them with filthinesse and uncleannesse, for if wee give never so little way to the pleasure and sweetnesse thereof, it will bring us presently to the acting of it. But for answer unto this, and to prevent being besotted with this delight and sweetnesse in sinne, take notice of these ensuing considerations.

First, hee that denies himselfe in this sweetnesse and delight, shall not lose thereby, he shall be nothing prejudiced thereby, but shall find a greater sweetnesse, and of a farre more excellent kinde, a sweetnesse in the remission of his sinnes, and reconciliation unto Iesus

Christ, a sweetnesse in the being freed and eased in the burthen of his finnes and corruptions.

Obiect.

But some man here will be ready to say, It is not so easie a thing to restraine ones lusts ; it is a matter of great difficulty and consequence, and of more paines and trouble than you speake of ; why then doe you bid us deny our selves in this sweetnesse of sinne.

Ans.

To this I answer ; Indeed it is true, it is hard at first to be overcome and brought in subjection, yet in an heart that is truly humbled, it may be mortified ; and if it once come to that, then it will bee easie to moderate it, and bring it under our command.

²
Mat. 18, 8.

Secondly, consider what Christ saith, *Mat. 8. 18, It is better for thee to enter into life halt and maimed, rather than having two hands, or two feet, to bee cast into everlasting fire :* and indeed, how much better were it for us if wee would cut off this right hand, or right eye of delight and pleasure in sinne, and cast it from us, that so wee might goe to heaven, than having pleasure here in this life for a season, to bee cast into everlasting fire, to have our part and portion with the Devill and his angels : which we shall be sure to have, if wee forsake not this filthy sinne of lust and uncleannesse ; for the Apostle saith it often, and that peremptorily without exception, in many of his Epistles, that *No Adulterer, Whoremonger, Fornicator, or uncleane person, &c. shall enter into the kingdom of God.*

³

Thirdly, consider the more sweetnesse and delight we take in this sinne, the greater anguish and torment we shall finde in the renewing of our hearts, and the more difficult it will be for us to leave it : besides, it is a dangerous thing to take our sweetnesse fully, for then

then perhaps we may be so besotted therewith, as we shall hardly relish any thing else, especially the contrary vertue, which will seeme very bitter and distastefull unto us. And therefore let us be perswaded not to adhere too much to the sweetness and delight that we finde present in the acting of this sin, lest we become so bewitched with it, as we never be able to forsake it.

The fourth Deceit, which Satan useth to beguile men withall, is, *The falsesse of the common opinion of most men, and cunning delusion of our carnall reason*, unto which it seemes either no sinne at all, or else so little as it need not any great adoe be made about it: Most men think this sin of fornication but a trick of youth, whose blood heated with intemperance, must have something to allay its lust on. Now these two bee incompetent Judges, both common opinion and carnall reason, they are altogether unfit to judge of the notoriousnesse of this sin, but let us bring it to the ballance of the Sanctuary, and then we shall see the just weight of it, we shall see it in its proper filthinesse and native uglinesse. No man that is guilty of it can discern its depravity, for the very conscience is defiled by it: now the Conscience is as it were the very glasse of the soule, and if the glasse be defiled, how can we see the spots in the soule? and if these bee not to be discovered, then nothing is left whereby to judge aright of it; and therefore we must needs be deceived in the perceiving the filthinesse and haynousnesse thereof. Let us therefore betake our selves to the Scripture, which will shew it truly in its proper colors, & then if we use the meanes, God wil assuredly send his Spirit to enlighten us. When *Judas* had but a glimpse of this light opened unto him, how great thinke yee, seemed that sinne to him, which

Deceit 4.
The falsesse
of common
opinion and
carnall rea-
son.

before he durst commit boldly forthirty peeces of silver, yet now it drives him to desperation and present hanging himselfe. Wee must pray therefore for the Spirit to enlighten us, that so wee may see the filthinesse of this sinne, and be no more deceived by it, as if it were either but a small sinne, or hardly any at all, as many men thinke, and our carnall reason would perswade us unto.

Deceit 5.
Hope of secrecie.

The fifth and last Deceit, whereby our cunning adversary, the Devill, labours to beguile us withall, is, *Hope of secrecie*: Men commit this in private, no spectators, no secretaries shall be intrusted therewith, the innermost closets, and most retired roomes, are the places destinated for this worke, and the time commonly is the most obscure and blackest season, the night; and indeed not unfitly, for it is a deed of darknesse: yet let all such as be guilty hereof, let them lay to heart these following considerations:

Nat 6.4.

Consider first, though they be never so private and secret in it, yet God sees it; they cannot shut out his eyes, though they may the light of the Sunne; hee knowes it, and then it shall be revealed: that which is said of Almes, *Mat. 6.4.* may very truly bee said of this, *Thy Father which seeth in secret, himselfe shall reward thee openly*: so, God that seeth thy secret Adultery or Fornication, he will reward it, he will punish it openly. See it for example in *Dauids* adultery with *Bathsheba*, *2 Sam. 12. 10, 11, 12.* therethe Lord saith, *Because thou hast despised mee, and hast taken the wife of Uriah the Hittite, to be thy wife: Behold, I will raise up evill against thee out of thine owne house, and I will take thy wives before thine eyes and give them unto thy neighbour, and hee shall*

2 Sam. 12. 10,
11, 12.

shall lye with thy wives in the sight of this Sunne; for thou
 diddest it secretly, but I will doe this thing before all Israel,
 and before the Sunne. See the Justice of God in punish-
 ing; because *David* did it secretly, and used all man-
 ner of meanes to conceale it, as making *Uriah* drunke,
 and then lending him to his wife to lye with her, that
 so it might bee hidden, yet God with-held him from
 her, and so brought it about that *David* had no way to
 cover his sinne; therefore also because *David* labou-
 red to keepe it close and secret from all men, hee will
 make his punishment publike and manifest to all Is-
 rael: Againe, God saith, *Because thou hast despised me,*
&c. whence observe, in this secret committing of sin,
 a man doth despise God in a more especiall manner;
 for hee feares more the sight of men than the sight of
 God, in that hee labours to conceale and hide it from
 the eyes of men, but cares not though God looke on,
 as if hee either would say nothing, or regarded not at
 all his sinne: But God hath said, *Them that honour mee,* 1 Sam. 2. 30.
I will honour; and they that despise me, shall be lightly este-
med: that is, they shall be despised.

Consider secondly, the divers and manifold wayes
 God hath to reveale it, though men bee never so close
 and secret, and use all possible meanes to hide their
 sinne, as faire outward civility, a seeming to hate such
 a filthy notorious wickednesse, or any thing else an
 hypocriticall heart can invent, yet God hath sur-
 dry wayes to detect their filthinesse, and lay open their
 hypocrisie: As first, by sensible things, when there is
 no person neere to see it, yet the very birds and beasts
 have revealed it: secondly, hee gives them up to a re-
 probate sense; and then in the end, though they have
 long

long lye in it unseene and unsuspected, at last they become shemelesse, and so lye open to every mans discovery : thirdly, he can make any man living to reveale his owne sinne, as we see in *Judas*, though all the time he was working his wickednesse hee had carried the businesse close enough, yet in the conclusion, when hee had brought the businesse to passe, and in all probability it being now finished, should never bee concealed, even then he must confesse it, he must tell it every body : in like manner, it will be our case, though wee keep our filthinesse never so private, yet God can make us in the end on our death-beds confesse it, though all our life before we have hidden it.

Consider thirdly, whosoever commits this filthy sinne of Fornication, makes himselfe a vile, and a base person ; what ever he was before, though never so glorious, yet now he is but as a *Starre fallen to the earth*, as it is in the Revelation. If a man bee godly, come what will come, there is nothing can make him base, nothing can obscure him ; though hell it selfe should labour to cast a darkenesse about him, yet it shall bee but as a foyle about a Jewell, or a cloud about the Sunne, make him shine brighter and brighter : Wee know a Torch light in a darke night will shine brighter than if it were at noone-day ; even so a godly man, whatever happens unto him, whatever night of afflictions, crosses, or other disasters come upon him, yet hee will be the more illustrious, the more clearer will hee shine in the midst thereof ; and the more crosses happen unto him, the more will his glory appeare : but on the other side, let a man be ungodly, whatever outward glory or pompe he may have, yet he is but a
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Simile.

bafe and vile perfon, and fo hee fhall ever be efteemed of, even at the laft, doe all the world what they can. See this in *Paul*, who before he was converted, whileft he was a perfecutor, was counted a peftilent fellow; but now after conversion, when he became godly, he was highly efteemed as a chofen vefsell of the Lord: So on the contrary, the Scribes and Pharifes were the onely men, who but they among the Jewes, yet now how odious is their names, they ftinke in all mens noftrils. Therefore let us have a care how wee fuffer our felves to lye in finne, left we become in like manner hated of every man; and on the other fide, let us get our felves to be godly, and then our names fhall be as precious oyntment that fends forth a fweet favour into every bodies noftrils. And thus much for the Deceits whereby Satan deceives men; we will now come to fome ufes.

The firft Ufe that may be made hereof, is, to exhort all men to be carefull to cleanse themfelves from this filthineffe and uncleanneffe: and to this end let them never give God reft, but with inceffant prayers ftill call on him, till they finde that they are cleansed, that they are out of this gall of bitterneffe; for as there is nothing that will bee fo bitter and diftatefull, nay terrible unto them, as this being lyable to the wrath of God due to them by reafon of this finne; fo fhall they never finde any thing fo fweet and pleafant, nay comfortable unto them, as to be in the favor of God: for all that the creature can doe is nothing without God, there is no peace, no comfort, no reft without him; now if a man have not this favour of God, but be without it, though he have never fo many

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ny other blessings, as wealth, honours and preferments, yet if an arrow come out of Gods quiver, dipt in the venome of his wrath, bee it never so slight an affliction, it will wound deadly. See this in *Moses*, who though the meekest man upon earth, and highly in Gods favour, yet he for his impatiency had his crosse in that which he most desired, even in that he should not enter into the land of Canaan. Sinne conceiving must needs bring forth sorrow, and though it should faile in all other things, yet here it is true, he that sowes sin shall be sure to reap affliction; this is the daughter, this is the fruit alwaies of such a mother beware therefore how you take pains to serve sin, for he that does so, shall be sure to have for his wages sorrow and afflictions, nay death it self, as the Apostle saith, *the wages of sinne is death*. A sinnefull man, one that is guilty of this sinne or any other, is like a malefactor that hath already suffered the sentence of condemnation to passe upon him, and thereby is lyable to punishment when ever it shall please the Judge to send a warrant, he may be called to execution every houre, unlesse in the meane time he hath sued forth his pardon; even so it is with the sinner, he is subiect to the wrath of God, when ever God shall please to send forth his warrant against him, he must be brought to execution, he hath no assurance, no power of resistance till hee hath got his pardon. Therefore let every oae of us labour to procure our pardons in and by Iesus Christ, that so wee may not thus lye open to the wrath of God which will consume us when ever he shal but please to say the word in an instant.

Simile.

But

But some man will be ready to say, what needes all this? I am strong and well, in good and perfect health, is it likely the evill day is neere me? no surely, I will therefore goe on still in my sinne; what need I repentance, that am so well in all things? *Obiect.*

To this I answer, though thou beest never so well in strength and health of body, yet if God hides himselfe, if hee turnes but away his face from thee, thou shalt finde the matter changed; where and when he is pleased but to turne himselfe, he turnes with him all things upside downe on a sudden. See this in those two hundred & fifty men of the company of *Korah*, they thought themselves well and safe, else thinke ye they would have tooke censers and offered unto the Lord, but see how in an instant, fire came out from God and consumed them. So also *Nadab* and *Abihu*, no sooner had they taken strange fire to offer unto the Lord, but straight the iudgmēt light upon them; for it is said, *And there went out fire from the Lord and devoured them, and they dyed before the Lord, Levit. 10. 2* they were presently consumed even in the places where they stood: in like manner it will be our case if we cominit sinne, God may, if he bee so pleased to deale with vs, consume us as soone as ever we have done it, nay in the very manner, it is his mercy that wee are spared. *Answer.*

But some man will say againe, there have many men escaped unpunished, they have gone free for any thing I could ever see, why may not I escape also as well as they? *Obiect.*

To this I answer, Gods decree concerning salvation and damnation must be admired at, not pryed in- *Answer.*

to: what though God in his mercy hath saved others, must he also therefore save thee, that wilt not repent, but preiamest on his mercies? he calls sometimes those which have beene in many degrees worse than others, whom he hath passed by; and that to shew his power of the Potter over the pot-sheerd: but what is this to thee? looke thou to thy selfe; use the meanes, come unto him by true repentance, and cleanse thy selfe from thy filthinesse, and thou shalt bee sure to finde mercy.

Use 2.

The second Use to bee made hereof, shall bee to perswade every one, not onely to cease from the act of so filthy a sinne, but also to mortifie these corruptions, which are the source and fountaine from whence these all uncleane actions come: There may bee a restraining of our lusts and corruptions, but it is but for a time; it will breake forth againe; or perhaps there may bee an abhorrency and contrariety of one mans nature from this sinne, but this is not out of any hatred to the sinne it selfe, but a forbearance of the act, because his nature cannot abide it, or for some other by-respect, as credit and reputation amongst men; but this is not to mortifie them: for mortification is then true and perfect, when there is a contrary life; that is, when a man that before was unchaste, now if his lusts bee mortified, he lives quite contrary to that, and is now wholly chaste and undefiled: now this cannot rightly be said to be in a man where there is but onely a restraint of his lusts. As in a tree, it is in vaine to cut off the top-boughs, so to kill it; unlesse the roots be plucked up, it will grow againe; therefore men beginne at the root to stub up the

Simile.

the tree: so it it is with sinne, lost is the labour that strivesto keepe it in and restraine it, thinking so to kill it, there is no other way to doe it but by Mortification, by rooting it up out of the heart, not suffering it there to have the least roome or place; for if it be but restrained, at one time or other it will grow againe to full strength. And that this may the better bee dispatched, let us examine and try our selves by these rules and markes.

Trial whether
this lust be
mortified,

First, examine your selves and see whether there be a particular change which doth follow the generall one of the whole frame of the heart; whether the heart is wholly changed and turned from all sinne, for if it be not, but is changed but by peece-meale, some of it being reserved for the darling sinne, then it is not true Mortification; which is alwayes a killing, and bringing under subjection, all lust and concupiscence. Therefore see, first, whether thy heart be thoroughly wounded with sinne, whether thou dost grieve for all sinne as well as for some particular sinne of profit and pleasure. Then secondly, if thou beest thus wounded, see whether thou longest for nothing so much as pardon in Christ: a condemned person desires nothing, delights *Simile.* in nothing but in the newes of a pardon; as other things are not at all welcome unto him, a pardon is all that can be comfortable unto him; so thou, if thou beest truly wounded for thy sinne, wilt desire and wish for nothing but a pardon; the remission of thy finnes in Jesus Christ will more comfort thee than all the world beside. And lastly, if a pardon be granted, see, Is there a love and a delight in Christ? Is he the only joy and comfort of thy soule? then well is thy

case, thou art in a good estate; thou maist bee certaine the roots of thy lusts are plucked up, and then the brinches must needs dye.

2

Secondly, examine your selves and see whether out of a loathing and hate of this sinne you be able to judge aright of it, to perceive it in its filthy colours, and loathsome pollutions: All the time a man lyes in a sinne, hee will have such a mist cast before his eyes, that hee cannot see it perfectly, but dimly, as it were by a small light, which will not lay open all the spots and blemishes thereof. To explaine this, I will use this similitude; A man that lives continually in an house where a bad smell is, he perceives not the ill favour, it is all one to him as though it were pure and sweet ayre; but one that comes in out of the fresh ayre, he smells it presently, to him it is exceeding offensive: even so it is with sinne, an unregenerate man that is used to it, hath long lived in it, and perhaps never knew any other, to him it is naturall, he perceives not the filthinesse thereof; it is as good to him as the purest action in the world; and why? because hee is accustomed unto it: Now custome, you know, is another nature: but let a regenerate man fall to commit the same sinne, why he is troubled, he is perplexed, he cannot be quiet, nor can he finde any rest in it, 'tis unusuall to him, and therefore he is disturbed at it. And indeed it is a good sign of a righteous soule to be vexed at sinne; ye may see it in Lot, of whom it is said, 2 Pet. 2.8. *That righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds.* Try your selves therefore by this marke, and see whether you can brooke sinne,

Simile.

2 Pet. 2.8.

sinne well enough, or be vexed and disturbed at the committing of it.

Thirdly, examine your selves, and see whether your abstaining and keeping your selves from the acting of this sinne be generall and constant, or respecting some places or persons, and but for a short space : this is an effect of the former ; for hee that hates a thing, hates every thing that belongs unto it, and that continually : this is a sure marke and never failes. Yee may see it in other things ; a Dove is afraid of any feather that hath beene an Hawkes, it brings a great deale of terror unto her, almost as much as if the Hawke her selfe were there ; such a native dread is implanted in the poore Dove, as it detests and abhorres the very sight of a feather ; so the godly man that hath once conceived a detestation against his lusts, endures not any thing that belongs to them, that comes from them. He that hates a Serpent, cannot abide the skin, though it be never so finely speckled ; so, true hatred unto sinne, cannot endure motion or inclination unto it, though it bring never so faire pretences and shewes, it suffers not the least sparke to kindle or increase, as wanton speeches, lascivious lookes, &c. A fore that is healed at the bottome, is not easily hurt again, whereas if it be but skinned at top it is never the better, for in a litle time it will breake forth againe, and be worse than ever : A bone broken and well set againe, is stronger than it was before : so a man that hath once slipped into this sinne, and is got out of it againe, shall finde his strength to bee increased, and himselfe more enabled to resist that temptation than ever he was.

3

Simile.

But

Obiect.

But some man will say, I read of some of the Saints that have fallen into this sinne, and that grievously, why then may not the deare children of God fall againe into it?

Ans.

To this I answer, Indeed it is possible, for we find it in the Scripture of *David* and *Salomon*, that they fell; nay more, it hath many times so cometo passe that they have fallen grievously, as in them before mentioned, and many others; yet as wee read of their falls, so we read of their recovery out of it, they did not continue in it. Here therefore I will set downe the meanes against it: And they shall be,

Meanes a.
gainst Fornication.

First, for such as have beene given to this sinne.

Meanes I.

First, for such as have long lyen in this sinne, perhaps 20, perhaps 40, or more yeares; let such, I say, observe these rules following:

First, let them labour to get an humble heart in the sight of this grievous sinne, let them bee cast downe with griefe and sorrow for so haynous a sinne, that they have offended so good and gracious a God, one that is of so pure eyes that he can endure no uncleane thing. It was the practice of the holy Apostle Saint *Paul*, he was so farre humbled, that hee confessed himselfe to be the chiefeft of all sinners; and what could he say more? So also the Prodigall, *Luk. 15.* when hee came to see himselfe, and to looke upon his owne condition, was so farre from being puffed up, that hee was content to stile himselfe no better than his fathers servant: In like manner doethou, thinke thy selfe the worst of men, and greatest sinner upon earth, and that God hath beene infinitely mercifull unto thee, that hath not cut thee off in thy sinne, though thou so long continuedst in it unrepentant.

Secondly,

Secondly, labour to bring thy heart to so good a passe, that thou maist love God exceedingly, who hath forgiven thee so great a sinner. It is sayd of the woman in the Gospell, to whom much was forgiven, that *shee loved much*: A great deale is forgiven thee, beyond what thy deserts are, doe thou therefore so too: Love much, love Christ that hath beene a Mediatour to procure this thy sinne to be forgiven; love God much, who hath beene so mercifull as to grant thee pardon and remission of sinnes for Christ thy Saviours sake.

Meanes 2.

Thirdly, take heed lest Satan beguile thee, and bring thee into the same sinne againe: you know what Saint Peter saith, 2 Pet. 5. 8. where he exhorteth the brethren to be *sober and vigilant*, from no other reason but only this, *Because your adversary the devill, as a roaring Lion walketh about seeking whom hee may devour*: the same shall be my argument of perswasion unto all of you, to beware of the Divell, to looke to your selves, lest hee should deceive you, and entice you into the same sinne againe.

Meanes 3.

2 Pet. 5. 8.

Secondly, for those that are guilty of this sinne still, but would faine be rid of the fore burthen which lyes heavy upon their Consciences; Let them use these helps:

² For such as are guilty of this sinne.

First, labour to get assurance of the pardon and forgiveness of it: No man can be assured of the love of Christ, till he be assured of his love and favour in the free pardoning and remission of his sinnes: for how can a man have peace and quietnesse without this, hee is still in feare of Gods wrath and vengeance to light upon him, and where there is such a feare and dread,

Helpe 1.

it is not likely there should bee any love. And therefore in the first place get thy sinnes pardoned.

Helpe 2.

Secondly, labour to have a sense and feeling of thy sinne; this is a chiefe thing to be obtained; for where there is no sense, there cannot be any remorse or sorrow for sinne, without which there can be no turning from sinne, much lesse any hatred and detestation of it. Now this sense and feeling is wrought in us by Gods Spirit, and therefore thou must goe to God by true and hearty prayer, that hee would bee pleased to illuminate thee by his Spirit, that so thou maist see the miserable and wretched condition thou art in by reason of this sinne.

Helpe 3.

Thirdly, lay hold on the Promises, and apply them to thy selfe, make them thine owne; for whatsoever a mans sinnes bee, if hee can come to thirst after pardon, to desire that before other things in a right way, and to a right end, then hee may be sure he hath the Promises belonging unto him: If he will take them, they are his owne; Christ is his, if he will take him, onely he must take him aright, as well to be his Lord, as his Redeemer: his Lord, to govern and rule him by his Lawes and Commandements, as well as his Redeemer, to save him by the merit of his death and passion. Christ offers himselfe to him, *Revel. 22. 17.* saying, *Let him that is athirst, come; and whosoever will, let him take the waters of life freely:* and what greater love can Christ shew, than to set himselfe out for all to take him, and that freely too? In the dayes of his flesh, who had more good by him than the Publicans and sinners? them he called, them he saved: the poore diseased wretches, how ready was hee to heale them?

Revel. 22. 17.

even

even so he is still, hee is every whit as ready to save thee, to heale thee, as he was them, if thou wilt come unto him, and endeavour to lay hold on him. To neglect Christ thus offered unto thee, is to *trample under foot the Sonne of God, and to count the blood of the Covenant an unholy thing, Heb. 10. 29.* now what thinke ye shall be done unto such? read that place, and you shall finde, that a much sorer punishment than death without mercy they are worthy of, and are likely to undergoe. You read what was done to those that despised the invitation of the King to his Marriage-feast, *Matth. 22. 7. When the King heard thereof hee was wroth, and sent forth his armies, and destroyed those murderers, and burnt up their City:* In like manner will hee deale with thee; if thou despisest the offer of his gracious Promises now made to thee, hee will account thee but as a murderer, and will destroy both thee and thy City; that is, all that belongs unto thee. Take heed therefore that thou now layest hold on his Promises, and makest them thine owne.

Fourthly, Use abstinencie and fasting, for thereby thou mayst get the mastery over thy sinne; give it altogether peremptory denials, suffer it not to delight thee in the least cogitation and tickling conceit: It will be easie to abstaine from it, when the deniall is peremptory; if we cannot put out a sparke, how shall we put out a flame? If wee get not the mastery over the first motion to sinne, much lesse shall wee be able to overcome it when it is brought to maturity in action: Sinne is like the water, give it the least way and we cannot stay it, runne it will in despite of us: and as a streame riseth by little and little, one showre encreasing

Helps 4.

Simile.

Jam. I. 14. 15.

creasing it, and another making it somewhat bigger, so sinne riseth by degrees. *Jam. I. 14, 15.* it is said, *But every man is tempted, when he is drawne away of his owne lust and enticed. Then when lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death:* Where observe three degrees in sinne; first, temptation; secondly, conception; and thirdly, perturbation, or bringing forth: So also *Hebr. 3.* it is said of the Israelites, that lust in them brought forth hardness of heart. Beware therefore of the beginnings and occasions of sinne, and accustome thy selfe to use abstinence, thereby to master thy lust.

Helpe 5.

Fifthly, Another helpe may be to resolve against it, to make Vowes and Covenants with our selves not to fall into any occasion that might bee an allurements unto it: Let us binde our selves from things indifferent at first, and then afterward from the unlawfull temptations. And that wee may doe it the more easily, let us make our vowes for a certaine time, at first but for a little while, afterward for a longer season, and then at last, when we have more strength, for ever.

Object.

But some man will here be ready to object and say, I finde my selfe exceeding weake and unable to keepe such Vowes and Covenants; What shall I doe then, who shall be in danger every day to breake them, and so be guilty of a double sinne?

Answer.

To this I answer, If our frailty herein were a sufficient argument, then would there bee no Vowes at all: What though thou beest weake and fraile, and so subject to breake thy promises in this kinde, yet remember that they are Gods Ordinances, and hee will
put

put to his helping hand to enable thee, hee will blesse and prosper what ever thou dost vow or promise this way, as an Ordinance that hee hath commanded. A-gaine, as thou seest thy selfe more weake, and subject to infringe thole vowes, so bee sure to use the greater care and diligence to keepe them, be so much the more vigilant to avoydall occasions that might tempt thee to breake them.

Sixthly, Another helpe may be, to proportion the *Helpe 6.* remedie to the disease; as thy lusts are greater, so use greater abstinence, make stronger vowes against them. As in a place where the tide beats strongly, there the banke must bee stronger; so wherethe current and tide of thy lusts runne more forceably, there resist them with greater strength, keepe the banke good, repaire it by new renewals of thy graces in thee, make new covenants against it: There is no man with one thousand, would meet his enemy with two thousand; so doe thou, get as much strength to resist, as thy lusts have power to attempt thee. *Simile.*

Seventhly, Turne your delights to God and heavenly things; whereas you have long beene given to earthly mindednesse, now beginne to set your minde on heavenly things: There is no true Mortification that is onely privative, it must be also positive; a man cannot leave his earthly mindednesse, but he must presently be heavenly minded. To make this plaine by a comparison; A man cannot empy a vessell of water, but ayre presently will come in its place: so a man can no sooner be cleansed from corruption, but grace will immediately enter and take possession of his heart; as *Salomon saith, Prov. 2. 10, 11. Wisdome entreteth into thine heart,* *Simile.*

Prov. 2. 10, 11 *heart, and knowledge is pleasant unto thy soule: Discretion shall preserve thee, understanding shall keepe thee, &c.*

Helpe 8.

Lastly, the last and greatest help will be, to labor by prayer: God would have thee know that it is his gift: pray therefore that Christ would baptize thee with the Holy Ghost and with fire: that the Holy Ghost may like fire heat the faculties of the soule, to inflame our love to God: for as our love to God is stronger, so our love to holy things will be more earnest, and consequently our hate to unholy things more strong and perfect: the heart thus inflamed is turned quite another way; it doth so mollifie the heart more and more, making it capable of a deeper impression from the love of God. Hence it is that the Spirit is compared to wine, because as wine heateth us within, and maketh us more vigorous and lively: so doth the Spirit heat us with the love of God, and make us more apt to good workes: Now as when a man comes nigh to any towne, he goes farther from another; so when the Spirit carries us nigh to God, it carries us further from our lusts. Christ by the Prophet is said *Mal. 3. 2. to be like a refiners fire, and like Fullers sope*; Now as there is no way to refine silver but by fire, and no way to purge and get out a staine but by sope; so there is no way to cleanse ones selfe from lusts, to mortifie them, but by the Spirit: take ye therefore the Apostles counsell, *Act. 4. 38. Repent, and be baptized every one of you, in the name of Iesus Christ, for the remission of sins, and ye shall receiue the gift of the Holy Ghost*: let us wait for it, and we shall be sure to have it, and when we once have got it, we shall finde as evident a change, as the Apostles did when

Simile.

Mal. 3. 2.

Act. 4. 38.

when the Holy Ghost in the forme of cloven tongues came upon them, as ye may read in the same chapter. And therefore also when we finde weakenesse in our hearts, let us know that wee have not beene so fully baptized with the Holy Ghost, as we may be; according to that of the Apostle, *2 Tim. 1. 7. God hath not given us the Spirit of feare, but of power, &c.* when the Spirit is powerfull in us it will inflame us with the love of God, it keeps men in sobriety. Therefore art thou weake? art thou cold in holy performances? labour to bee baptised with the Holy Ghost more fully: *Iohn* was compassed about with the Spirit as with a garment, *Rev. 1. 10.* So should we be, for without this we are but naked: God kept *Abimelech* from sin, so he will keepe us if we have his Spirit: And *David* was bound in the bond of the Spirit, now the Spirit is like a bond for two causes: first, every bond must be without us, and so is Gods Spirit, it is his and not ours within us: secondly, every bond keeps the thing that is bound in; and so doth Gods Spirit, it restraines us, it keeps us in when as otherwise wee would runne into all excesse of riot. And therefore let us pray heartily and labour earnestly to be baptized with the Holy Ghost.

Prov. 2. 10. 11 *heart, and knowledge is pleasant unto thy soule: Discretion shall preserve thee, understanding shall keepe thee, &c.*

Helpe 8.

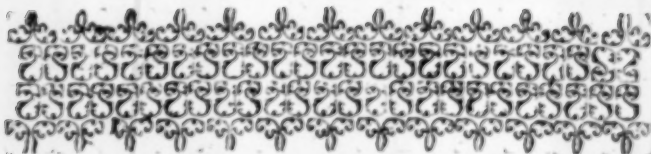
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HOW TO MORTIFIE UNCLEANNES.

COLOSSIANS 3. 5.

*Mortifie therefore your members which are upon the earth :
Fornication, Vncleanneſſe, Inordinate affection, evil
Concupiſcence, and Covetouſneſſe, which is Idolatry.*



Having handled the Doctrine of Mortification in generall, as also cometo some particulars, namely, that of Fornication ; it now remaineth that in the next place, following the method and order of the Apostle, I come to the next particular sinne named in the Text, *Vncleanneſſe* : And because theſe two ſinnes doe in many things coincide, and differ not greatly in any thing that I can ſet downe as meanes to prevent them, for what hath beene ſaid of the one may ſerve for the other ; therefore I ſhall be the briefer in this, and may perchance make uſe of ſome of the things ſpoken formerly in the diſcovering of the haynouſneſſe of Fornication:

nication. The Doctrine then that we shall at this time insist on, is, That

Uncleanesse is one of the sinnes that are here to be mortified. Doctr.

This sinne of Uncleanesse most Interpreters make to be the sinne of *Onan*, *Gen. 38. 9.* and the haynousnesse thereof appeares, in that God was so displeased with him for it, that he slew him presently. Besides, the grievousnesse thereof is manifest, in that throughout the whole booke of God wee finde not any name appropriated unto it, as if God could not give name bad enough, or would not vouchsafe it any, because men should not know it at all. But now particularly I will lay open the vilenesse of it, by these foure arguments.

The haynousnesse of the sinne of uncleanesse.

First, the haynousnesse of it appeares, because that it makes a man that is guilty of it, a man of death; you may see it in the example of *Onan*, *Gen. 38. 9.* before mentioned, God cut him off presently, hardly gave any space for repentance. Where sudden judgement lights upon a man, it is a fearefull thing, and argues the greatnesse of Gods displeasure against that sinne; now where Gods wrath is so exceedingly inflam'd against a sinne, we must needs conclude that sinne to be very sinfull, and of an high nature.

Secondly, it is an unnaturall sinne: All sinne is so much the more haynous, as it is opposite to the nature of a man. Wee read but of three sinnes against nature, whereof this is one; namely, bestiality, Sodomy, and this; and therefore it must needs be of an high ranke, and consequently a most notorious vilde sinne.

Thirdly, the manner of it aggravates it exceedingly,

ly; all things done againſt ones ſelfe, are the more hai-
nous; as ſelfe-murther is of an higher nature than
murther of another; and the reaſon is, becauſe all
creatures by nature ſeek the preſervation of them-
ſelves: in like manner, ſelfe-uncleanneſſe is a great ag-
gravation unto it.

4. Fourthly and laſtly, that ſinne which is made the
punishment of another, is ever the greater ſinne; now
God hath made this ſinne to be the punishment of all
other ſinnes, for after a man hath long continued in o-
ther ſinnes, at laſt God gives him up to this ſinne as to
a punishment of the former: and therefore queſtion-
leſſe it is a great and an haynous ſinne.

The deceits of
Satan to draw
men on to the
aſting of this
ſinne.

1

Now ſince you have ſeene the haynouſneſſe of this
ſinne, in the next place I will ſhew you the manifold
deceits of Satan, whereby men are provoked to the
commiſſion of this filthy ſinne.

First, Men doe goe on in the committing of this
ſinne, becauſe they doe hope to repent afterwards.

For answer of this, I ſay, that man who hath a will
to ſinne, doth harden himſelfe more and more by ſinne;
and this ſinne of Uncleanneſſe being a great ſinne, it
doth harden the heart the more, and doth the more
indispoſe a man towards God.

A man by common reaſon would thinke that great
ſinnes doe make the heart to be more ſenſible; but in-
deed it doth not ſo, for it takes away the ſenſe. Great
ſinnes are a meanes to harden the heart, ſo that it can-
not repent: *Prov. 2. 19. None that goe unto her returne
againe, neither doe they take hold of the paths of life;*
which is meant of repentance: for God doth not give
repentance to this ſinne, becauſe it is a ſinne ſo evident
againſt

against the light of Nature; as *Ezech. 24. 16.* *Sonne of man, behold, I take from thee the desire of thine eyes with a stroke, yet neither shalt thou mourne nor weepe, neither shall thy teares runne downe :* that is, if man will refuse the time of repentance which God doth offer unto him, when he would repent then God doth deny him : *It is not in him that willeth, nor in him that runneth, but of God: God will have mercie upon whom hee will have mercie, Rom. 9. 16.*

Now to shew what Repentance is :

Repentance is a change of the heart, whereby a man is become a new creature, having an inward affection to that which is good, and a loathing and detestation of that which is bad. To shew that Repentance is the change of the heart, see how the Prophet *Hosea, Chapt. 7. 14.* doth reprove the Israelites for their *bowling on their beds*, because their Repentance was not from their hearts ; they did howle much, as it were, for their sinnes, but yet their Repentance was not from the heart, and therefore nothing availeable to them. True Repentance doth turne the disposition of the heart of a man another way then it went before.

Another meanes that Satan useth to delude the hearts of men, and cause them to be set upon evill, is, because they doe not see the punishment due for sinne to be presently executed upon sinners : For Answer of this ; In that God doth spare to punish sinne, no man hath cause to joy in it. God is mercifull, and doth beare many times a long while with men not to punish them for sinne, to see if they will returne unto him, and repent : But as long as man doth continue in any sinne without repentance, so long doth hee a-

What Repen-
tance is.

Hos. 7. 14.

The second
deceit of Sa-
tan.

Rom. 2. 4.

buse Gods patience every day and howre, *Rom. 2. 4.* *Thinkest thou this, O man, and despisest thou the riches of his goodnesse, forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to Repentance: Verſ. 5.* But after the hardnesse and impenitencie of heart, treasureſt up wrath unto thy ſelfe againſt the day of wrath and revelation of the righteous judgement of God.

The third deceit of Satan.

Another Deceit that Satan uſeth to provoke men unto this ſinne, is, to judge of uncleannesse by common opinion; that is, to weigh this ſinne in a falſe ballance, and to looke upon it in a falſe glaſſe, and not to carry it to the ballance of the Sanctuary of the Lord, and therefore many times they eſteeme great ſinnes to be little ſinnes, and little ſinnes to be none at all; when men doe thus miſtake ſinne, they judge of it otherwiſe than it is: As when bad company are together, they doe all allow and approve of ſinne, and ſo evil words doe corrupt good manners; and in their opinions doe make ſinne to be no ſinne at all; not conſidering that place, *Titus 2. 14.* That Chriſt gave himſelfe for us to redeeme us from all iniquitie, and to purifie unto himſelfe a peculiar people, zealous of good workes. When a man hath committed ſinne, his Conſcience is defiled, and ſo can no more judge of ſinne aright, than one that would diſcerne of colours in a foule and ſoyled glaſſe; but when the Conſcience is cleare, it ſees things as they are, and ſo is able to judge of ſinne by that rule by which our ſelves ſhall be judged at the laſt day: There is a ſanctifying Spirit, which if wee had, we ſhould judge of ſinne aright; and the rule whereby we are to try ſinne, is the written Word of God.

The fourth deceit of Satan.

Fourthly, Satan uſeth to provoke men to this ſinne, when

when they can commit it in secret, then will they bee bold to doe it: But consider, God sees in secret, and he will reward them openly: *Mat. 6. 4. Give thine almes in secret, and thy father that is in secret will reward thee openly:* Now wee may judge by the rule of contraries, that if God doe see Almes that are done in private, and will reward them openly, may not we thinke that he will doe the like of sinne: For so hee did by *David*, hee spared not him though he were his owne servant: *2 Sam. 12. Thou didst this sinne secretly, but I will doe this thing before all Israel, and before the Sunne.* And thus they goe on boldly in this sinne, thinking they shall escape well enough if they can doe it secretly, and not bee seene of men; but they in this despising of God, make God to despise them. Consider, oh man, the many wayes God hath to reveale sinne that is committed in secret: *Eccles. 10. 20. Curse not the King, nor in thy thought; and curse not the rich, nor in thy bed-chamber; for a bird of the ayre shall carry the voyce, and that which hath wings shall tell the matter.* Sinne that hath beene committed in secret, shall bee discovered by wayes that a man thought impossible: Evill men are as a glasse that is sodered together; as soone as the soder is melted, the glasse doth fall in peeces: So they that are companions in evill, may for a time be true the one to the other, but yet the Lord will one way or other discover their iniquities, so that they shall fall in peeces like a broken pottharde; yea, perhaps the *Sinner* himselfe shall confesse his sinne, as *Judas* did.

The last Deceit which Satan doth use to provoke men unto this sinne, is with the present delight which they have unto it: To this I answer, as Christ in

The first deceit
of Satan.

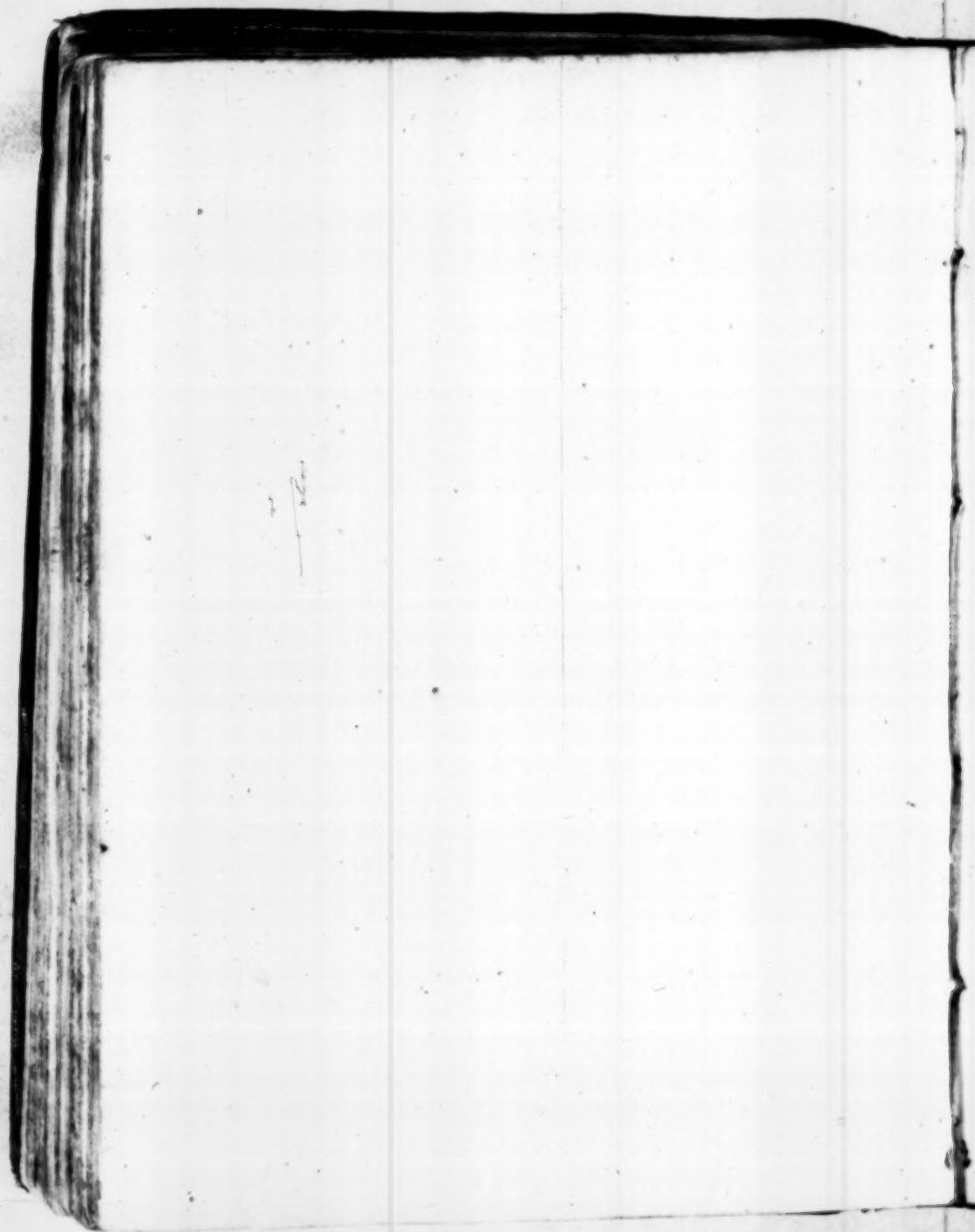
Mat. 5. 27. Thou shalt not commit adulterie, for whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart. If thy right eye offend thee, plucke it out and cast it from thee, for it is profitable that one of thy members should perish, and not that thy whole bodie should be cast into hell fire. Therefore, I say, it were better for thee to leave thy delight, than to have thy soule damned in hell for ever: by leaving thy sinne thou dost not leave thy delight, for then thou hast a new heart, new desires and affections to delight in better things; so that the forsaking of sinne is but a change of delight, and those sinnes which have the greater delight in them, shall have the greater torment, as doth appeare out of Revel. 18. 7. concerning Babylon, The more pleasure she had, the more should her torments and sorrows be.

Thus have I dispatched, in brieft, this sinne of uncleanness, insisting and enlarging onely some two or three of the Deceits whereby the devill doth beguile the sonnes of men, and lead them captive to the commission of this slavish and abominable sinne; for motives and helpe against it, I referre you to those I produced in the handling of Fornication.

FINIS.

Doc.

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HOVV TO MORTIFIE EVILL CONCVPISCENCE.

COLOS. 3. 5.

Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evill concupiscence, &c.



Now I should proceede to some application of this point, but because there is a third particular which hath much affinity with the two former, namely, *fornication*, and *uncleanness*, I will first speake of that which is here in my Text, *evill concupiscence*.

By *concupiscence* men doe understand a degree of this lust of *uncleanness*, and it is an evill inclination in the power of the Soule.

The Doctrine is, this *evill concupiscence* is one of *Doctrine*, the *Sinnes* which are likewise to be mortified; Wee had neede give a reason for it, because men will hardly be perswaded to thinke it a *Sinne*, thus it was

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with

with the Heathen, they thought there was no *sinne* in it.

Reason 1.

The first reason is, If *Concupiscence* doe cleave unto a man, that is, evill inclinations which the *soule* by *sinne* is bent unto, then actuall *sinne* wil follow, which is the fruit of this *concupiscence*: It is as a sparke of fire, which being let alone, will grow greater and greater, and like a leaven, though little at the first, yet doth it leaven the whole lump, so that it doth produce the works of the flesh, and therefore it is to be mortified.

Reason 2.

The second reason is, although a man doe not fall into actuall *sinne* presently, after there is *concupiscence* in the heart, yet being unmortified, it hideth the *sinne* in a man, and so defiles him, and makes him proane to an evill disposition, and also to be abominable before God: Therefore mortifie *concupiscence* before it come to have vigour and strength in thee.

A man is said to be an evill man, when hee is distracted from Good to Evill, now evill *concupiscence* makes a man to be so.

There are evill inclinations in a good man, and yet it is by way of *Antithesis*, it is not his complexion and constitution to have them. Now an evill man hath *concupiscence*, and the same is his complexion, and constitution so to be: Therefore if evill *concupiscence* be not mortified, it makes a man to be bad, and in this regard wee ought to cleanse our selves from the pollution of this *sinne*.

Reason 3.

The third reason is, *Evill concupiscence* being in a man, it doth marre all his good actions. To mingle water with wine, it makes the wine the worse; To mingle drosse

droffe with silver, it makes the silver the more impure; So *evill concupiscence* being in the Soule of a man, it doth staine and blemish his good actions; when the string of an Instrument is out of tune; then the Musick doth jarre. A man that hath strong concupiscence in him, he will desire to come to the execution of the works of them, and so it will haue an influence to the effect, and will staine and blemish any good worke hee goes about; so that *evill concupiscence* making a man to be evill, it doth blemish and staine all the good actions that man goes about, in that hee doth performe them either with vaine-glory or selfe respect.

The fourth reason why *evill concupiscence* should be mortified, is, because that otherwise the commandements of God will be grievous unto us, *1. Iohn 5. 3. For this is the love of God, that wee keepe his commandements, and his commandements are not grievous.* The commandements of God are not onely to be kept of us, but so to be kept, that they may be delightfull unto us, *Psalm. 103. 1. Blesse the Lord O my soule, and all that is within me blesse his holy name:* when *concupiscence* doth lye in the soule of a man, in its full vigour and strength unmortified, it doth draw in him a reluctance from good duties, as when a man doth will one thing that is good, and an evill inclination doth set upon him, then the commandements of God will be grievous unto him, even as a man will be unwilling to carrie a burthen long.

Now I proceede to shew you three things observable in this word *concupiscence*:

First, what the nature of it is.

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Secondly, *piscence.*

Reason 4.

*Three things
observable
in Concupiscence.*

Secondly, the sinfulness of it.

Thirdly, the operation or workes of it.

Simile.

First, for the better understanding what it is, know that in the soule of man there is a facility, Secondly, there is an inclination, which doth adhere to the facultie, and thirdly there are actuall desires which flow from that inclination, by way of *Similitude*, the better to conceive. First in the mouth there is a palate, secondly, the desired humour, and thirdly the tast; So in the soule of man, First, there is the naturall affection, secondly, there is an inclination which is the tuneableness, or untuneableness of it, and thirdly, there is the desire, or actuall workes of it.

What's meant
by concupiscence.

By concupiscence is meant, the evill inclination, and the fruits of the evill inclination, and by it the habituall concupiscence, from whence the actuall desires of evill will follow. *Rom. 6.12. Let not sinne raigne in your mortall bodies, that yet should obey it in the lust thereof.* First there is a sinne, secondly, the lust of that sinne, and thirdly the obedience, that is consent to the sinne. There is a concupiscence that is naturall, and another that is morall. As there is a concupiscence that is bad, so is there another that is good, and a third that is neither good nor evill. There was in Christ a desire to live, though it were Gods will he should die, yet obeying, hee did not sinne. On fast dayes we are commanded so to doe, yet the desire to tast corporall food on such a day is not sinne.

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Secondly, it doeth proceed from sinne, and one sinne doth beget another, *James 1.15. Concupiscence doth bring forth sinne, Rom. 6.12. Let not sinne raigne*

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in your mortall bodies (that is) Let not concupiscence : but to understand what the sinfulness of it is, know that sinne in speciall, is the transgression of the morall Law, any facultie that is capable of a fault, it is sinne, that is the defect of it; Man shall bee subject to reason, and reason should cause him to submit himselfe unto the will of God. The morall law is a rule of action, not of habit. There is a double law, a law of action, and a law which we call that law, which God did stampe on the very Creature. Take an Epistle, or a learned writing that is made by art, there may be Logicke, Rhetoricke, and grammer rules brought in to confirme it; So in the law, there is a stampe & a rule, and every observation from it, is an error in it. If a man did all that is in him, used his best endeavor to subdue his evil concupiscences, & yet cannot, yet it is not sufficient for him, every man hath, or ought to have strength in him, to rule his affections.

A double Law

If a master command his servant to goe and doe such a thing, if the servant goe, and make himselfe drunke, and then goeth about it, and cannot bring it to passe, a'though hee doe his good will for to do it, he is not to be excused, because he did loose his abilitie through his owne default; So we, God at the first did make us able for to subdue our lusts, but wee in *Adam* having lost the ability of our first estates, and yet may recover strength againe, to subdue our lusts in Christ the second *Adam*, if wee doe it not, the fault is in our selves.

Simile.

Now we proceed unto the third particular, to shew unto you what is the operation, and working of this evill concupiscence.

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What is the operation of evill concupiscence.

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It is an inordinate inclination, which doth cleave unto the faculties of the soule, and doth indispose a man to that which is good, and caries him on to that which is evill, and so long as it abides in the soule, it makes him fruitfull to doe evill, and barren to doe good, so that evill actions the fruites of evill inclinations doe arise from it, even as water from the fountaine, and sparkes from the fire.

Concupiscence doth conceive and bring forth sinne.

There is a different worke of *Concupiscence* in man that is evill, and a regenerate man; In an evill man it hath dominion over him, so that all his actions and desires are sinfull: In a good and holy man, there is concupiscence also, but it doth worke in him by way of rebellion, he beholdes it as a disease, and as an enemie unto him, and doth labour to mortifie it, he is enlightened by grace to see it as a disease, and therefore doth labour to cure it, more and more. An evill man thinks it the best way for his happinesse, and that his chiefeft good, doth consist in giving satisfaction to his concupiscences, and therefore doth labour to satisfie them, and not to cure them.

True it is Gods children, *David, Peter, Solomon,* & other holy men, have had concupiscences in them but yet were not domineered over by them; So long as a man doth strive against evill concupiscences, against the motions and stirrings of them, and that his owne conscience can beare him witnesse, he doth resist them in sincerity of heart, they shall never beare sway over him: Take the best actions of a wicked man, the utmost end of them are to himselfe, and if the utmost end be bad, all hee doth must
needes

needes be bad, as for example. Th'end that a husbandman doeth ayme at in tilling of the ground and sowing of his seed corne, is to have a good harvest, and if his harvest prove bad, then all his labour is lost, though the beginnings of a thing be good, yet if the utmost end of that thing be naught, all is bad; So that th'end of all things in morall actions, doeth make the thing either good or bad: Every wicked man doth seeke himselfe in all his actions, hee doth worshippe himselfe in the utmost ende of all his thoughts, so that all his actions, lusts, and desires, are evill continually.

Now I proceed to shew you how it is the *Apostle Paul* would have you to mortifie, here some thing is resented, and to shew you plainly what it is, it doth consist in these two particulars.

Simile.

What is to bee mortified.

First, the habituall concupiscence, and secondly, the inordinate lusts and desires that doe arise from it, one wee call habituall, and the other actuall. Now the *Apostle* would have the habituall concupiscence in nature weakened, and secondly, he would have the actes of the lust to be suppressed. Now that it is the *Apostles* meaning, that he would have them mortified and that which is to be mortified is sin, marke that place I did cite before, *Rom. 6. 12. Let not sinne raigne in your mortall bodies.* In these wordes are three things observable, First, there is a sinne, secondly, a lust to the sin, and thirdly obedience to the sin, that is a wil to execute the desire of this lust. When the *Apostle* saith, he would have them mortified, he would have the heart to be clenfed from the habitual custom of evil concupiscence, and secondly he would have them so

so subdued, as not to obey them. That you may know the *Apostles* meaning, and not to lay a straighter charge upon you, then the holy Ghost doth ayme at, he would have all these three to be mortified, the lust, the consent to the lust, and the act of ill. Consider the nature of the things that are to bee mortified; If you take the evill inclination, and compare it with the strength of the mind, in committing of any sin, they are all of the same nature, they differ but in degree, a lesser evill in the thought, before consent unto it is of the same nature as a greater, as it is in murther: *Hee that is angry with his brother* unadvisedly, committeth a degree of murther; So he that slandereth his brother by taking away of his good name, committeth a degree of murther, and is a sinne of the same nature, as if hee tooke away the life of his brother. So as in taking away the comfort of a mans life, it is a degree of murther, in as much as that man would take away the life of his brother if hee might; So in lust, if a man desire to commit adultery with a woman, and cannot come to the execution of his will therein, to the committing of the actual sinne, yet the adultery of the thoughts and affections, are degrees unto this sinne, and are of the same nature, as if he had committed the sin it selfe. The Commandements say, *Thou shalt not covet thy neighbours wife*, that is, in no degree at all to hurt her, or to wrong her. If all be of one nature, and differ in degree, then all are to be mortified. The same nature is in one drop of water that is in a whole Sea, and the same nature in a sparke, as there is in a great fire; If there be a right enmity betweene sinne and us, wee will

Exod. 23. 17.

Note.

will abstaine from all Sinne; a man doth hate the very colours of his enemy, as Toades and Creatures that are poysonfull: If a man doe abstaine in sincerity from *sinne*, hee will abstaine from all *sinne*. The reason why men abstaine from any *sinne*, is either for love of themselves or of God; if for love of thy selfe thou doest abstaine from *sinne*, thou wert as good commit all as some; If for love of God, thou wilt abstaine from all *sinnes*, from little *sinnes* as well as great *sinnes*. Here may a question be asked, why men doe abstaine from murther and Idolatry? The answer is, because God did forbid it; and doth not God forbid also, *Thou shalt not lust*: God that doth forbid the one, doth forbid the other; and for thy further consideration; know the holy Spirit of God doth hate every Sinne, it doth abandon and hate that heart where these thoughts of lust are nourished. Now the heart is the habitation and residence of the holy Ghost, wherfore all Sinnes are to be mortified, that the holy Ghost may come and dwell there.

Quest.

Ans.

The acts of mortification are chiefly these, the Apostle would have us take paines with our hearts, men might doe much good unto themselves, would they but take paines to consider and ponder their their wayes, but when men are carried away with the desire of riches, vaine-glory, and other inconsiderations, no mervaile if it be thus with them: If they would but sit alone, meditate, and reflect their mindes upon what they should doe, it would be a great meanes to make them to alter their courses.

Acts of Mortification.

The Apostle when he would have them mortifie these lusts, hee would have them consider the meanes how to suppress them, there be strong reasons in the word of God for them: Let them search the grounds they have for the committing of those lusts, and it will be an effectuall meanes for the mortifying of them: If mens judgements were rectified to see their follies, they would change their courses, and turne the bent of their affections another way; I should deliver many things unto you in this kinde concerning mortification, to let it be your care, that it may worke upon your inward affections, that you may make it profitable unto your owne Soules, and that you doe let it not passe from you without doing you good.

Meditation
and laying to
heart, is the
means to mor-
tification.

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The word of God which you heare is not lost, it shall certainly doe you hurt if not good, it shall harden if it doe not soften: It is an ill signe if a tree doe not bud in the spring, but to see it without leaves in the Winter is no wonder at all; So for any to heare the word of God powerfully preached, and not to have good wrought on them by it; they have great cause to feare their estates, It is this meditating and taking to heart, which is the first means I prescribe for mortification.

We are said, secondly, to mortifie, when we suppress and keepe downe those lusts, if wee keepe them backe from their courses, that they doe not bring forth the fruite of Sinne: All actions when any Sinne is executed, they tend to evill corruptions. If wee abstaine from the action of Sinne, then it doth

doth kill the very inclination. Take any *Sinne* that a man is naturally enclined unto; whether it be the *Sinne* of uncleanness, the desire of *Riches*, or whatsoever, Custom doth make his lusts to be stronger, and so doth adde to the *Sinne*, One light doth shew a thing to be so, but more lights doe make it appeare more cleare; so there is an addition in *Sinne* as well as in grace, the more they act in *Sinne*, the more they encrease.

Now when men complaine they know not what to doe, they cannot be without their lusts; Let them thanke themselves for it in suffering themselves by custome to practise them, but by keeping downe the act of *Sinne*, the lusts will evaporate away in time, though thy lust be strong and violent at the first; yet if thou wilt let it alone from the execution of it, it will consume and weare away at the last; Therefore keepe downe thy lusts, and suppress them.

Thirdly, to weane these lusts, inordinate affections, and concupiscences; the rectifying of the judgement, and applying of right meanes, doth mortifie the higher reason: Now for to mortifie the lower reason, is to turne away the bent of affection on another object: If grace be quicke and lively in a man, it turnes away the minde from *Sinne*, and the way to weane these lusts, is to keepe the minde fixed and bent on better things, as temperance, chastity, and sobriety; for all intemperance doth breed lust, and then the devill doth take occasion and advantage to worke upon a man; but sobrietie and tem-

perance is a great meanes to keepe backe these evil affections.

V/c.

Now I proceede to make use of what hath beene formerly delivered concerning these three *Sinnes*, fornication, uncleaneesse, and evill concupiscence: You may remember what hath beene said concerning the greatnesse of the *Sinne* of uncleaneesse, It will follow then if it be so great a *Sinne*, wee should use meanes to be freed from it. Those that are guilty of it, let them give themselves no rest, their eye lids no slumber, nor God no rest, till they be delivered from the band of this iniquity. 1 *Sam.* 2. 25. Remember what *Elie* said to his sonnes, *If one man sinne against another, the Iudge shall judge him, but if a man sinne against the Lord, who shall entreate for him?* When God doth take in hand to afflict the Creature, then it is intollerable, man shall finde it to be a terrible thing to fall into the hands of the living GOD. Take an arrowe, or a bullet, and let it be shot into the body of man, it may wound deeply, and yet be cured againe; but let the head of that arrowe be poysoned, or the bullet envenomed, then the wound proves deadly and incurable: There may be in the body of man many great gashes and deepe wounds, and yet be cured; but if affliction lyes on the Creature from the wrath of God, he is not able to beare it; it doth cause him to tremble, and his conscience to be terrified within him, as wee see by men that are in despaire.

Reason.

Now the reason of it is, God when he finites the Creature in his wrath, he doth wound the Spirit, and

as it were doth breake it in sunder, as God doth breake the Spirit, so he doth sustaine the Spirit; but when he doth withdraw himselfe from the creature, then the strong holds of the Spirit are gone. This is to shew you what a terrible thing it is, to fall into the hands of the living God. This as it doth belong to all, so specially to those that have received the *Sacrament* this day or before, that they make conscience of this *Sinne*, if they doe not, they receive it unworthily, and he that is guilty of this, is guilty of the body and blood of *Christ*; Hee discernes not the Lords body, neither doth hee prize it as hee should, nor esteeme of the *excellencie* of it as hee ought: Hee discernes not with what reverence hee should come to the Lords Table; therefore saith the Apostle, Hee is guilty of the body and blood of *Christ*, that is, hee is guilty of the same *Sinne* that those were that did crucifie and mocke *Christ Iesus*. The *Sacrament* of the Lords Supper, is a speciall meanes, and chiefe ordinance of God for the attainment of his blessings, if it be rightly received; and so it is the greatest judgement that can befall a man, if it bee not rightly received, for *Christ* is chiefly represented therein: The blood of *Christ* is the most precious thing in the world, when men shall account this holy blood of the new Testament, to be but an unholy thing, and to trample it vnderfoote, God will not beare with this.

Now when a man doth come to the Sacraments in a negligent manner, in not preparing himselfe worthily to come, hee is guiltie of the

blood of Christ; For ye are not onely to be carefull to prepare your selves, before the receiving of the Sacrament, but also of your walking afterwards. Therefore consider, you that have received the Sacrament, or intend to do it, that you doe cleanse your selves from this pollution of heart and spirit, and that you doe put on the wedding garment, that is required of all worthy receivers, Let your hearts be changed, and your affections, and actions be free from all kind of evill, and your hearts be turned to God, else you cannot bee worthy receivers, and so much shall suffice for this use, that seeing this sinne is so great, every man should endeavour to free himselfe from it. Secondly, seeing the *Apostle* doth not onely exhort us to abstaine from it, but also mortifie, kill, and subdue it, If there were nothing but a meere abstinence from ill, then it is not properly a mortification; for then the impurest adulterer should sometimes bee chaste after his impure manner of committing it, and therefore the cessation of it is no true mortifying of it, and that you may know mortification aright, I will give you three signes.

First, you shall know it by this, if there went
 3. a generall reformation both in heart and life be-
 Signes of mor- fore, when the heart is generally set aright, is
 tification. changed and renewed to good, and from thence
 I doeth arise a dying to these lusts, then it is a good
 Is a generall reformation in heart and life signe, but if otherwise there bee no particulars
 changed in thee, then it is but a cessation, not a
 mortification, but when the whole frame of the
 heart

heart is altered, yea even from the very roote, when the old man in the body of finne is wounded even to the heart, that is, when a man hath hath beene foundly humbled for his finne, and afterwards hath his heart affected to Chrift, and is come to love God, and hath his mind changed, then he may truly reckon it mortification.

Secondly, you may know true mortification by this, by having a right judgement of finne, and a true loathing and detestation of it; It is hard for a man while hee hath any finne in him, to judge rightly of it, for then a man is given to an injudicious minde, while hee doeth continue in it, As when a man is in prison, if hee have continued there long, though the sent bee bad, yet hee cannot discern it, but let this man be brought to fresh ayre, and bee carryed to that prison againe, then hee will smell the noysome-nesse of it. So when a man is in finne, hee cannot truly judge of it, but when he is escaped from it, then he can rightly and truly detest, and judge of it, when a mans soule is righteous, there is a contrariety betweene him and uncleannesse, a righteous soule doeth detest sin, both in himselfe and others; as *Lots* soule was vexed with the abhomin-ation of the *Sodomites*. Consider how you are affected with the finne of others, *Rom. 1. verse 32.* *They were not onely worthy of death, who did commit sinne themselves, but also they that had pleasure in others,* when a man can truly detest sinne in others, as *Lot* did, and doeth truly loath it in himselfe, then

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Signe of true mortification is a right iudgment of sin & true loathing it.

Simile.

then it is a true signe of true mortification.

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And last signe
of mortificati-
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abstinence
from sinne.

The last thing to know mortification by, is an actuall abstinence from every sinne, it is one thing to dislike a sinne, and another thing, to bee wearie of it, and to hate the sinnefullnesse of it; If mortification bee true, he will hate all kind of uncleannesse with an inveterate hatred, bee it of what degree it will, Sheepe doe hate all kind of Wolves, if a man doe truly mortifie, &c. his hatred to sinne will bee generall, not onely in abstinence from grosse finnes, as murther, adultery, and fornication, but also from all other finnes; For when a man forsakes sinne, out of hatred, his rancor is of iudgement more then of passion, and so likewise his hatred will be constant. Men may bee angry with their finnes sometimes, and fall out with them at other times, and yet be friends againe, but if they doe truly hate sinne, their abstinence from sinne will be constant, when a man becomes a new creature, there will arise a contrarietie to sinne in his nature, so that if a man doe hate sin, he is truly said to mortifie.

Quest.

Here may a question be asked.

Whether after true mortification a man may fall into the same sinne againe or no?

Ans.

For answer hereunto I say, a man may fall againe into the act of sin and uncleannesse after mortification, for the gates of Gods mercy stand open to men after their greatest relapses; But yet he doth never fall into the love of sinne, and of purpose for to sinne. Though he doe fall into the act, hee doth not

not returne to allow of it, and to wallow in the mire, for it is impossible to do so after grace, yet we cannot shut up the gates of Gods mercie to those that have often relapsed, so that a mans conscience is witnesse unto him that he is not remisse in the meanes hee should use, though hee fall into the act of sinne unawares, yet he doth it not with set purpose: Now you may judge whether you be mortified yea or no.

The meanes to mortification are these.

The first meanes to mortifie, is to labour for the assurance of pardon of thy sinnes, Sinne is never mortified but by the sanctifying Spirit, there may bee a restrained spirit in us to keepe us from the act of sin, but it can never bee mortified but by the sanctifying spirit of God, pardon for sin is had by the assurance of faith in Christ, and the way to get this forgiveness, is to be truly humbled for our sinnes, acknowledging our own misery, and our owne wants, and to lay hold upon the mercies of Christ Iesus, and to bee lifted up by the promises of the Gospel; Consider, whatsoever your sinnes be, whether against the light of nature, or against knowledge, Let a mans relapses be never so great, and agravated with never so many circumstances, Nevertheless, if a man will come in, our commission is to propound unto them without all condition, or exception, that the gates of mercy stand open for them, *Mar. 16. 15.* there is our Commission, *Go ye into all the world, and preach the Gospel unto every Creature.* What this is in the next verse it is sayd. *If a man will beleeve, he shall be saved, but hee that beleevoth not, shall be damned.* Therefore whatsoever

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Meanes to labour for the assurance of pardon for our sinnes.

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your sinne be, let nothing hinder you to come in, for if you come in, God wil receive you to mercy, all the hindrance then is in our selves. Consider thesetwo places of Scripture, 1. Cor. 6. 9. *Paul speaking to the Corinthians, Of the greatest sinne that ever mans nature was capable of, such were ye, (saith he) but now ye are washed, and are sanctified, and justified in the name of the Lord Iesus, and by the spirit of our God; So in the 2. Cor. 12. and last ve. The Apostle doth make no question, but that they might repent, and have forgivenessse, you may know how willing God was to forgive great sinners, all the matter is, if we be willing to apply this pardon to our selves. To leave our finnes in generall, to take Christ to be a King, aswell as our Saviour. To deny our selves, and to take up Christs Crosse, and then there is no question, but we may have this pardon sealed, and assured us.*

Certaine it is, men will not doe this, as to denie themselves, and take up Christs Crosse, till they bee duly humbled, and have repented their finnes, but so it is, that men will not prize Christ, untill that vengeance fall upon them for their sins, would they but doe it, they might bee sure of this pardon, were their humiliation true and sincere, it is sufficient, the last of the Revel. verse. 17. *And the spirit, and the Bride say, come, and let him that heareth say, come, and let him that is athirst come, and whosoever will, let him take of the water of life freely. First, here is, Let him that heareth come, that is, To all whosoever this Gospel is preached unto, the promise is generall to all: here is also added, Let him that is athirst come: there is further added, Let who-*

whoſoever will, come; come that will come, and take of the water of life freely, ſeeking God in ſinceritie of heart, with forſaking of all their finnes. And ſo much for this meanes of getting pardon for ſinne, and to come to true mortification by the ſanctifying ſpirit.

The ſecond meanes to mortification, is to abſtaine from all beginnings, and occasions of ſinne, as precedent actions, and objects of ill, It is to have a peremptory abſtinence and full deniall, not meddling with any thing that hath any affinity with ſinne; If you doe not neglect to reſiſt the beginnings, this is the way to come unto the utmoſt ends of it, there be chaines to draw to ſinne, *James 1.14. Every man is tempted when hee is drawne of his owne luſt, and is inticed, then when luſt hath conceived, it bringeth forth ſinne, and ſinne when it is conſummate, bringeth forth death.* This is to cleare God in the matter of temptation, a man is drawne with his owne luſt unto it. Firſt, a man doth gaze on his Sinne, and dally with it, then hee comes to bee intangled in it, ſo that hee cannot get looſe againe, even as a fiſh that is faſt to a hooke.

Thirdly, followes the aſſent unto it, when hee is taken in the net. And laſtly followes the committing of actuall ſinne; which doeth bring forth Death; So firſt there is the chaine that drawes to ſinne, Secondly the gazing on it; Thus *Eva* did admire and gaze on the fruite, and did thinke that if ſhee might taſte of it, ſhee ſhould come to know good and evill, but ſhe was deceived, ſo wee are deluded by ſinne. Firſt, by gazing on it, then by be-

ing intangled in it, afterwards proceedes a will therunto, and lastly, the committing of the sinne which doth bring forth death, so that death followes sinne; When a man hath committed the sinne, it causeth the hardening of the heart, and so makes him not sensible of the things of the spirit; The greater sinnes doe cause the greater hardnings, and makes the heart for to become evill, and so a man comes to have an unfaithfull heart, as an *A-thiest*, to thinke that the Scriptures are not true, that the promises of God are not true: and lastly, unfaithfulnesse, it causeth a departure from God, as in *Hebrewes 3.13.* *An unbeleaving heart causeth a departure from the living God.* Take heed there bee not an evill and unbeleaving heart in you, for if there bee, then there will bee a departing from God, therefore wee should not bee led by any thing to gaze upon sinne, that wee may not bee intangled in it. Therefore let us at the first checke the very beginnings of sinne, and resist all occasions.

3.
Meanes,
Grace, Holiness.

A third meanes to overcome this sinne, is to bee exercised with the contrary delights, as with Grace, and Holinesse. This is the meanes to mortifie the heart, and to emprise it of all kind of lusts, and they cannot be emptied out of the heart, unlesse better things be put in stead thereof; you cannot weaken blackenesse, better then by white.

Therefore the way to change the heart after sinfull objects, and the mortifying of these lusts, it is to get delight in better things, and to labour
to

to have neerer communion with God, & to be zealous of Gods cause, 1. Cor. 10. 6.

Last of all to conclude, The meanes for mortifying of this *Sinne*, is, you must adde prayer unto all the rest: To pray unto God to baptize you with his holy Spirit; Let a man be left to himselfe, and it is impossible for him to mortifie, except God will doe it; Therefore wee are to pray unto God to give us his holy Spirit. When the Spirit of God doth come into the heart, it is as fire, and puts another temper upon him then was before; It turnes the strings of his heart to another tune, and doth make him approve of that which God doth require. This is the way to mortifie lust. The more a man is carried to the love of one, he is many times the more removed from another; but the more a man is carried to God, the more he is wayned from inordinat lusts, & being mortified, he is the more enclined to God, *Mal. 3. 2.* *Who shall stand when he appeares? for hee is like a Refiners fire, and like to Fullers Sope.* Christ shall doe that when he comes, that none else is able to doe. As in refining and purifying the heart, use what meanes you will, except you use fire, you cannot refine drosse from silver: So staines that are in a mans garment, wash them as long as you will with Sope, they will but seeme the worse; but when they are brought to the Fullers hand, they are soone rubbed out: So let a man be left to his owne Spirit, hee will runne into a thousand noysome lusts; but when Gods Spirit is cloathed in a mans heart, then it doth keepe him from the wayes of *sinne*, *Revel. 1. 10.* It is said of

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Meanes is
prayer.

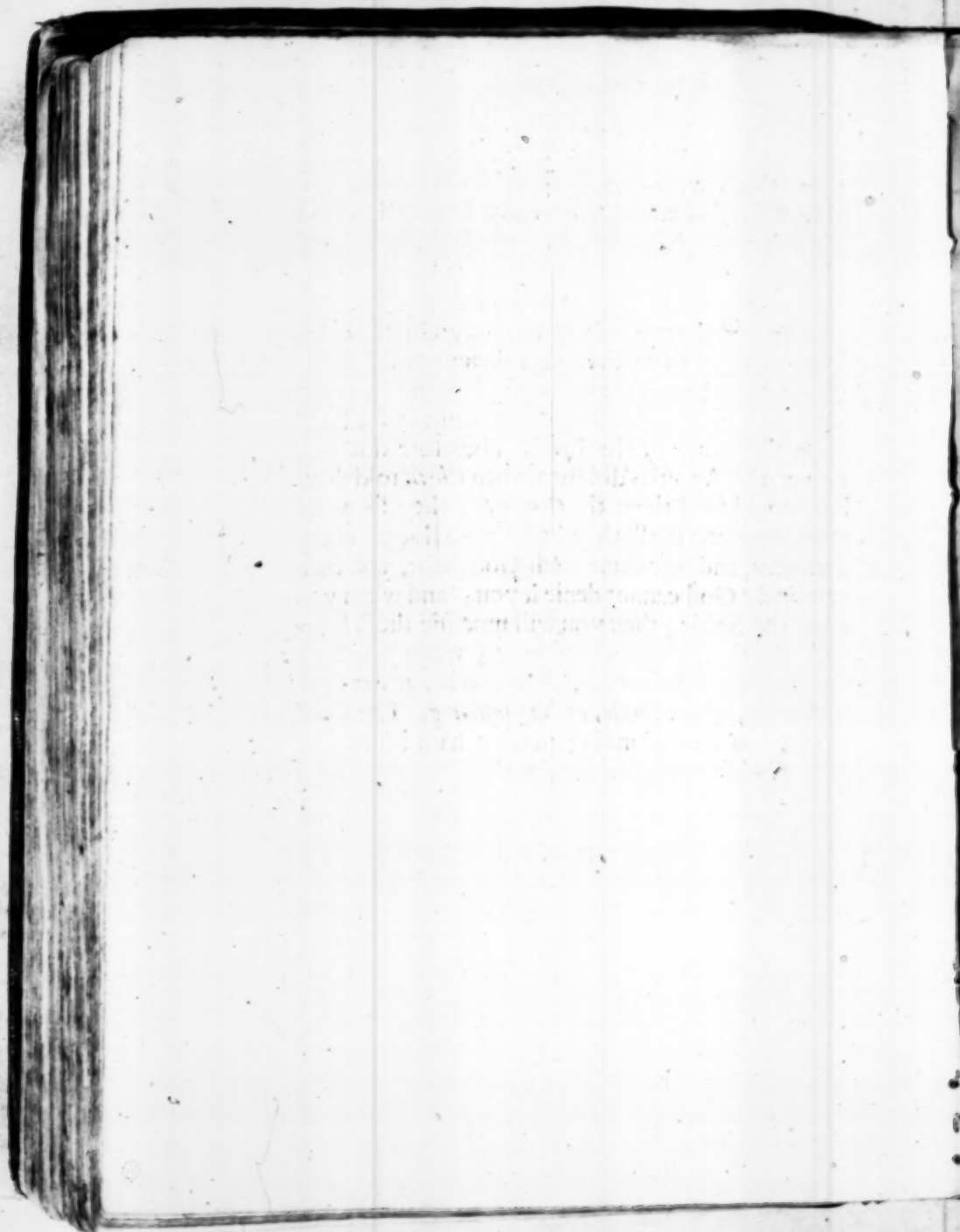
John, That he was ravished in the Spirit, as a man locked in armour : When the Spirit of God doth possesse the Soule, and compasseth it about, it keepes it from the wayes of iniquity, and causeth an aptnesse to good, *1. Tim. 17. For God hath not given us the Spirit of feare, but of power, of love, and of a good and sound minde.* And the reason why men doe neglect it, is, because they know not the way to get it. They know not the power and efficacie of the Spirit, and that is the reason there is so little effect in this businesse. Let a man bee left to his owne Spirit, and Gods Spirit removed from him, hee will lust after all evils: Take example of *Eliab* and *John Baptist*; It is said of *John*, that hee came in the spirit of *Eliab*, which did excell in him. Take *Eliab*, and extract that Spirit from him which he had from God, and hee would be but as other men. Take the deare Saints of God, and take but this Spirit from them, how would it be with them? Even as it was with *David*, when God did but as it were hide himselfe a little while from him, into what dangerous *Sinnes* did hee fall. Therefore pray to God that hee would give you his Spirit, and that will bee a meanes to mortifie these lusts within you.

It is the Spirit that doth make difference betweene Man and Man, and for the getting of it, pray to God earnestly, and hee cannot denie you. I will name but one place more unto you, *Acts 2. 38. 39. Repent, and be baptized every one of you in the name of Iesus Christ for the remission of Sinnes, and you shall receive the gift of the holy Ghost, for the promise is unto you,*

You, and your children, and unto all that are a farre off, even as many as the Lord our God shall call. So that the men which were converted at Peters Sermon, did aske, What shall wee doe to be saved? Hee said, Repent, and beleeve, and yee shall receive the holy Ghost; And further addeth, The promise is made to you and to your children, and you shall be partakers of it.

Not that the promise of the holy Ghost did be- long onely to those that were then present, but to all that have beene borne since, and are to be borne both of Iew and Gentile, to as many as shall call upon the name of the Lord. Therefore doe you now as the Apostles did then, when *Christ* told them hee would send them the *Comforter*, they spent the time in prayers untill they had it: So doe you pray earnestly, and be instant with God for it, and then certainly God cannot denie it you; and when you have the Spirit, then you will mortifie those lusts, and all other *Sinnes* whatsoever; when you have this Spirit, of *Sobrietie*, of *Temperance*, of *Love*, of *weakenesse*, of *gentlenesse*, of *long suffering*. The Lord graunt you understanding in what hath beene spoken. And so much for this time.

FINIS.





HOW TO MORTIFIE inordinate affection.

COLOS. 3. 5.

Mortifie therefore your members which are upon the earth; fornication, uncleannesse, inordinate affection, evil concupiscence, and covetousnesse, which is Idolatry.



Some of those earthly members which the Apostle would have us to mortifie we have already handled; we are now come to speake of the inordinate affections. The greeke word is translated by a double word, sometimes passion, sometimes affection, but it is alone, so as the point is cleere, That:

All immoderate affections, must be mortified.

Doct.

A doctrine that may well bee handled at large, it beeing generall and universall, an unlimited word that reacheth unto all particular affections, a doctrine that concernes every man; Men, for the most part, when they come into the open view of the world, have a certaine composed habit, but inwardly are full of inordinate affections: It is a Doctrine therefore that searcheth the inward parts, the mindes and hearts of men: a Doctrine of continuall use; for though men presse outward actions, yet affections remaine unrul'd. Besides all this, a Doctrine of no small difficul-

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ty;

ry. For as there is nothing easier than to wish and desire, so there is nothing harder than to order these desires aright. For the better handling of the point, observe these three things:

First, what *Affections* are.

Secondly, when they are *inordinate*.

Thirdly, why they are to be *mortified*.

What affecti-
ons are.

Three things
in the Soule.

In the first place I must tell you what affections are: by affections you must vnderstand all affecti-
ons and passions, whatsoever; for the better un-
derstanding whereof, you must know that there are
three things in the soule; first, the faculties which
are to the soule, as the members to the body. Se-
condly, the inclinations of those faculties. Third-
ly, the habits acquired from those inclinations:
for example, the appetite or will is a faculty of the
soule, and this taken in it selfe is neither good nor
evill morally. Againe, there are the inclinations of
that will, and these are good or evill according as
the objects that they apprehend are good or evill;
and lastly, the habit is, when the soule doth ac-
custome it selfe one way or other; the habit is
good, when the soule is accustomed to good ob-
jects, in a good manner; and the habit is evill, when
the will accustometh it selfe to evill objects, or to
good objects in an evill manner. It is with the pas-
sions as it is with the senses. First, we have the sense
of hearing before we heare, and of seeing before we
see; Then from often hearing or seeing of the same
object, proceedes an inclination more to one
object than to another. From that inclination,
a habit in the sense to turne it selfe with most easi-
nesse

nesse and delight upon that object. Thus a corrupt habit is bred with us, when the mind or wil turns it selfe often to this or that evill object; and so gets agility and nimblene in doing, as often doing brings dexteritie to the hands; so if the will or appetite have gotten a haunt either to vertues or vices, it contracts a habit to it selfe. Now to shew you what an affection is, we define it thus; *An affection is an inclination or motion of the Appetite upon the apprehension of good or evill.* I call it an *inclination or motion*, for it is the bent of the will to this or that thing; as for example, when we outwardly love, feare or desire, that is a motion; and for the Inclination wee are to know that in man there is a double Appetite; the first is *sensuall*, which apprehends things conveyed to the senses, as to the eye and eare, and so is affected to loue, feare or grieve; this I call the *sensuall* appetite, because it is of objects apprehended by fantasie. Secondly, there is a *rational* appetite, the object of that is that which the understanding apprehends; and from hence proceed affections to riches, honor, preferment, &c. the will beeing conversant about it. Remember this distinction, because of the matter that followeth, namely; That the appetite is double *sensuall* and *rationall*, and affections are placed both in the *sensuall*, as we love, feare or desire objects exposed to sense; and in the *rationall*, as we love, feare or desire the objects which reason apprehendeth.

What an affection is

A double Appetite,

Now to draw this generall division into two maine heads: Nature hath planted an appetite in the creature to draw to its selfe that which is good,

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and

and to cast away that which is evill; therefore are these affections such as apprehend either good or evill, to keepe the one, and to expell the other; those that apprehend good, if they see it and apprehend it, they love and desire it, and love desires to be united to the thing loved, and a desire is a making towards the thing absent; when the thing is present we joy in it; when it is comming towards us, and there be a probability to have it, then comes hope in; if we bee like to misse of it, then comes feare; if no probability of attaining, then comes in despaire; if there be any impediments against reason and right, then we are angry at it; and this anger is an earnest desire to remove the impediments, otherwise if we see reason and justice to the contrary, then wee are not properly angry. These are the affections that are about good, and these are the first kind of affections.

The 2. sort of affections are those that are about evill; as in the former there is love of God, so here to turne away from evill, is hatred; if evill be comming, and we be not able to resist it, wee feare, if we be able to overcome it, then are wee bold and confident; if we be not able either to overcome or resist the evill, we flye from it; if it be unavoidably present, we grieve at it. But to handle them more severally, and so to know them as they have reference to good or evill, for, except wee know them thus, it is worth nothing to us.

Three sorts of
affections.

There are therefore three sorts of affections, *naturall*, *carnall*, and *spirituall*. First, *naturall*, these affections arise from nature, and tend to naturall objects

jects; as for example, to desire meate and drinke is naturall, but to desire it in excesse is not naturall; because the objects of naturall affections are limited by nature, namely, so much and no more: Nature hath certaine measures and extents and limits, and those she exceeds not: Naturall affections make us but even with beasts. Secondly, there are *carnal* affections, which are lusts that arise from the corruption of nature, and those tend to evill objects, or good objects in an evill manner: those affections make us worse than the beasts, like unto the devill, *Ioh. 8. 44. You are of your father the divell, and his lusts ye will doe*, that is, those that have these lusts are as like the divell, as the sonne is like the father, those that are bound with these bonds, are like him; that is, they come in a degree to the corruption the Divell hath in a greater degree. Thirdly, *spirituall* affections are such as arise from the spirit, that is, from the renewing part of man, and tend to good objects in a holy manner: naturall make us no better than beasts, carnal than devils, spirituall make us better than men, like to God, having his Image new stamp on us; they lift us up above men, and make us like to Angels. Thus you see the 3. kindes of affections in men.

We must only answer one question before we go any further, the question is this, Whether there be no spirituall affections, except they proceede from a generall disposition, because many men seeme to have good flashes now and then, and so come to be regenerate?

I answer, no, they are not spirituall, regenerated affections, because these affections in the soule, howsoever they are good in regard of the Author, the holy Ghost that puts them in, are not so in regard of the subject, man, who is yet in corruption and not renewed. If a man have never so much skill in Musicke, if the instrument bee out of tune the mulicke cannot be good; so the affections, as the spirits suggestions, are good, but in a carnall man, they are as in an instrument out of tune: it is true that those flashes make way to Conversion, but only when the heart is in tune and in a good frame, then are the affections good, that is, then only effectively good, so as to make the heart good, and then the fruit will be good, such as God wil accept. So much to shew what affections are.

2.
Affections
when inordi-
nate.

Now we are to shew when they are inordinate: but first know, the affectiōs are placed in the soule for the safegard of it, that is, to give the watch word, that we may repell evill when it is comming; those that are about good to open the dores of the soule to let it in, and to make out for it, if it be wanting; as guides that are for the service of the soule to put us on to work and to be more earnest in our actions, they bring aptnesse and diligence in doing; when they misse these ends then they hinder us in stead of profiting us, hurt us in stead of helping us, carry us to evill objects in stead of good, then they are inordinate either in the manner or the end. This premised now, that we may further know them when they are inordinate, observe these 2. things.

First, examine them by the rule which is the
maine

maine way of triall, if they goe besides the rule they are inordinate.

The first rule is, that the objects must be good, else the affection is inordinate; there must be love of God, sorrow for sinne, delight in God, then it is good; but on the contrary to disgrace holinesse, to condemne excellency in others, to hate that we should cleave to, abominate the good wee should imbrace, these affections are naught.

The first trial of the inordinate affections is to examine them by the Rule.
Rule 1.

The second rule is the end; examine if they take their rise amisse though the object be good, yet if the manner be naught, they are inordinate; now the manner is naught when the end is naught: as for example, many men desire and seeke for excellency of parts, but to what end? why, for vaine glory, not to doe God service: This is for a wrong end: so zeale is an excellent affection, none better, but if the end be nought, the affection cannot be good. *Iehu* was zealous, but hee altogether respected himselfe.

Rule 2.

The third rule is, though the object bee right, and the end right, yet if it exceed the measure, the affection is not good: *Dauids* love to his children was good, and the object good, yet hee failed in the measure. *Moses* anger was good, yet when he cast the tables out of his hand, it was an excessse, and defective because exceeding, though excellent and commendable in another kind.

Rule 3.

The fourth rule is, though the object bee right, the end right, the measure right, yet if the affection be not in order and season, that is, if it take its wrong place, & thrust into the roome of another, it

Rule 4.

218 *How to mortifie inordinate affection:*

is a cause to make it inordinate: as for example, to desire to do businesse in a mans calling is good, but if this desire prevaile with him at such time as hee should bestow in prayer and holy duties; as when he should come to heare the Word, then they are inordinate; for season must be kept to: therefore, when an affection comes, if not in season, answer it as Christ did, *The houre is not yet come*: this is the way to iudge of them by the rule.

The second
triall is by the
effects.
Effect. 1.

The second way of triall, is to know them by their effects, and they are foure, as the rules are 4.

The first effect is, if any affection hinder reason, so as to trouble the action, then it is inordinate; for affections ought to be servants to reason; if they disturb, then they are not right: as for example, feare is set in the soule to give the watch-word, to prevent evils; if it shall appale a man, so as to let his weapons fall, thus it troubles reason: Joy was put in the soule to oyle the wheeles, and to quicken it more; If it do more astonish then quicken, if immoderate joy cast a man into ecstacy when it should put him on action, or if it breake out into immodest reuellings, and not into praises, thy joy is not good: griefe is stirred up to ease the soule of paine; now, if it hinder a man from enduring that he should endure, it becomes inordinate. The Israelites in Egypt could not hearken to *Moses*, because of the anguish of their hearts, and worldly sorrow causeth death, that is, it causeth distempers; and when it thus drieth up the bones, it eateth up the vigor of the soule, and makes a man out of frame, then it is amisse: though Christs griefe exceeded anymans upon

upon the Crosse, yet he committed all to God without any distempers.

The second effect is, when they indispose vs to any holy duty, as we judge of in distempers of the body, if there be no appetite to meat or drinke; so affections are inordinate, when they indispose vs to pray, to doe good, or to speake good, *1 Pet. 3. 7.* the Apostle exhorteth *husbands to dwell with their wives as men of knowledge*; that is, in such a manner, as you may moderate affections with knowledge; *that your prayers* (saith the Apostle) *be not hindered*; that is, if there be any disorder in your affections one towards another, it will hinder your prayers. By your affection on you may judge, and as you may judge of your affection, by your duties, so of your duties you may judge by this rule, how you are disposed to holy duties; if there be any interruption, or indisposition, it is a signe there is some distemper in the affections; all things are not straight in the inward man.

The third effect to discover the immoderatenesse of affections, is, when they produce euill actions, *Effect. 3.* which ordinarily they doe, when they exceede the measure and the manner: Anger is an affection set in the soule, to stirre up man to remoue impediments; and thus you may be angry for sinne, and other things too; now, if it be kept in its owne limits, anger is a desire to remove impediments, and not a desire to revenge, that is the inordinatenesse of it; to be angry for sinne, because it dishonoureth God, is good: To be angry for other things redounding on our selves is not euill, so our anger extend but so farre, as to remoue the impediments,

not to revenge them: as for example, if a man takes away ones reputation, and brings disgrace upon him; now, to desire to hurt such a man, the affection is amisse, because the carriage of other men towards vs, must not be our rule towards others; but we are to make this use of it, to be diligent in keeping off the blow off our selves, but not to hurt another man, this is inordinate. *Be angry, but sinne not*, you may be angry, so as it bring forth no evill actions, or evill effects; so a man may be angry with the insensible creatures, desiring to remove the impediment, and put out of the way that w^h hinder the actions.

Ephes. 4. 26.

Effect. 4.

The last effect, is, when affections draw vs from God, then they are inordinate, because they should draw vs neere to him. But, when they make vs to forget God, there is their inordinatenesse; for example: we are commanded, *Deut. 12. 18. To rejoyce in the good things of God*, but when wee shall rejoyce in an Epicurean manner, and forget God, it is amisse; for wee should so rejoyce, that wee should raise up our soules to love and praise, and give thanks to him; so also for feare and griefe, if wee feare any thing more then God, and grieve for any thing more then for sinne, for crosses, and losses, more then for displeasing God, these make us forget God, and so become inordinate.

What it is to
mortifie affec-
tions.

Now followes what it is to *mortifie* them, which wee have formerly spoken of at large; in a word, it is nothing else but a turning of carnall affections into spirituall, and naturall affections to a higher and more noble end; that is, to eate, and to drinke, not onely for natures benefit, but for God,

to doe him honour, that is the right end, for to mortifie, is to rectifie, and to bring things that are out of compasse to rule, to see where they are inordinate, and so to turne carnall and naturall affections all in- to spirituall.

In the next place wee will see some reasons why they are to be mortified, for reasons doe wonderfully perswade, and necessity of mortifying once apprehended, makes men goe about it; Let us but consider of what moment it is to have them mortified, what ill if we doe not, what good if we doe.

3
Why they are
to be mortified.

The first reason is, because affections are actions of the greatest efficacie and command in the soule, they are exceeding powerfull, they are the wheelles or sailes which carrie the soule this way or that way; in that regard, because they are so effectuell and prevalent, therefore it concernes us the more to take care that we rectifie them. Time was, when affections did obey the will, and the will the Spirit of God, (in the time of Innocency) but now that subordination is taken away, and that union dissolved, and now the affections move the heart as the winde the Sea, whether it will or no; therefore it stands you upon to keepe them under. A metled horse is a delight to the rider, if hee be kept under the bridle; so the affections, if they be good, the stronger the better, but the Divell hath no better factors the the affections are, if they be ill, they are the best opportunities for him to doe mischief by.

Reason. 1.

Simil.

The second reason why they are to be mortified, is, because they are those that make us eyther good or evill men. It is not the understanding of truth, or

Reas. 2.

fallshood that makes us good or evil men, that is but one opinion and judgement; but as the affections are, and as the inclination of the will is, so is a man good or bad. *Iob* was called a *perfect man*, because hee feared God; and *blessed is the man that delights in God*; and *all things worke together for good to them that love God*. It is the common phrase of Scripture to judge of man by his affections, when his love is right, his feare is right, and his sorrow right; therefore looke to thy affections which are the motions of thy will; so as the affections are, so is the man, if mens actions are weighed by their affections: in other Arts indeed, the worke commends the Artificer, but here, though the action be good, yet it is not good, except the affections be good, because the will commands the whole man, so the goodnesse or badnesse of a man are scene in the affections.

Reas. 3.

Ephes. 4. 20.

1 Sam. 18. 10.

The third reason is, because inordinate affection makes much for Satan to take possession of the soule, therefore it stands you upon to keepe them right and straight, *Ephes. 4. 20. Be angry, but sinne not*, that is, if anger exceed its measure, it opens a way for Satan to come in, and take place in the soule. The example of *Saul*, *1 Sam. 18. 10.* will illustrate this, when the women sang, *Sauls thousand, and Davids ten thousand*, the Text saith, *Saul was exceeding wroth, and after that time had an eye upon David*; that made way for Satan, he was exceeding wroth, and the next morning, Satan, the evill spirit came upon him: so that you see, strong affections open the doore for Satan, *Iudas*, when the affections

fections came to the height, the divell entred into him. He was angry at the expence of the ointment upon Iesus feet, and upon that he harboured the first conceit of betraying him, *14 Marke 4* compared with the *10*. Witchies, you know, exceed in malice, and this makes way for the divell to possesse them; and so worldly sorrow, if it come to the height, it exposeth the heart to be possessed by Satan: so by strange lusts Satan slides into the hearts of men, and they see it not; and therefore labour to mortifie them. *1 Pet. 5. 8. be sober and watch, &c.* that is, if there be any excesse in any affection, if you keepe them not in, Satan will enter; therefore be sober and watch, for if yee admit any distemper he will enter. *1 Pet. 5. 8.*

The fourth reason is, because affections are the first petitioners of evill, though they doe not devise it, yet they set the understanding on worke; now he that is onely a worker of ill, hath not his hand so deepe in the act, as he that is the first mover: if men are exhorted to abstaine from evill actions and evill speeches, men thinke that there is some reason for it, but for evill affections they see no such necessity: but consider you, evill affections produce evill actions; evill affections communicate evill to a man, as fire heats water, and yet hath more heate in it selfe; so affections make speeches and actions evill: And therefore God judgeth by affections; we indeed judge affections by actions, we cannot know them perfectly, yet do we judge by the same rule as farre as we can; let a man have an injury done him, he lookes to the affections,

Reas. 4.
Simile.

224 *How to mortifie inordinate affection.*

fections, that is, to the man, whether it came out of anger and malice; if a man hath a good turne done him, he lookes to the affections, if hee sees greater good in them, than in the action; for in a good action, the will is more than the deed, the willingnesse of doing it, is of a rarer ranke than the doing the thing it selfe: so an evill affection is more than an evill speech or an evill action. In this regard, therefore, labour to mortifie them, because they are instigators of evill.

Ifc. If affection be of so great a moment as you have heard, then do that which is the maine scope of all, take paines with your hearts to mortify them, when they are unruly, to bring them under; if strong affections solícite us, give them a peremptory denial; hearken to the Physician rather then to the disease; the disease calls for one thing, the Physician for another; if men yeeld to the disease, they kill themselves. Here is the true triall of grace; to doe some thing good, when there is no ill to oppose it, that's a small matter; but when strong lusts haile them to the contrary, then to resist them, *this obedience is better then sacrifice*: In the old Law, they sacrificed their sheepe and their oxen, but in this obedience a man slaies himselfe; this will is the best part & strength of a man; for, when he subdues his lusts, and brings them in obedience to Christ, he sacrificeth the vigor of the will: Man is as his affections are; affections are to the soule as members are to the body; crookednesse in the members, hinders a mans going, so crookednesse in the affections hinders the soule: those that keepe
Clocks,

Clocks, if they would have them goe true, then every thing must be kept in order: so in affections, keep them straight, because they have such a hand; in the will; one hath an affection to filthinesse, another to covetousnesse, another to good fellowship, according to these so are they carried, and such are their actions; let their affections be straight, and they turne the rudder of the soule another way, they cast us into another mould: therefore labour to subdue them, and so much the rather, because they make a man not onely good, but abundant in good or evill; good doth prescribe to a man exactly what he shall doe, but yet leaves some free-will offerings on purpose, to try our love, to try our affections; the rule of duty is left partly to the rule of affections, that we may abound in good: a man may doe much in resolution, but the affection maketh it acceptable. *Paul* might have taken for his labour of the *Corinthians*, but the fulnesse of his love would not suffer him, that is, God and they set him on worke. Thus affections make a man abound in good; it was *Dauids* love to God, that made him build a Temple to God: In short, affections make a man beautifull unto God and man. Now, if affections are so rare, and yet so subject to be inordinate, it is wisdom to know how they may be helped; if any thing doth want meanes of helpe, this doth, because it is a hard thing to keepe downe unruly affections; therefore we will come to lay downe some meanes to helpe you to keepe them downe.

The first meanes is, that we labour to see the disease; for no man will seeke for cure, except he see the

Meanes to
mortifie inor-
dinate affecti-
ons.
Meanes. 1.

229 *How to mortifie inordinate affection:*

the disease, the sight of the disease is halfe the cure of it; labor to see your inordinate affections, and to be perswaded and convinced of them. This is a hard thing, a man doth not see his evill inclinations, because those very inclinations blind his eyes, and darken his understanding, and cast a mist before him; notwithstanding which, wee must labour to doe that what we can; as there are divers sorts of affections, so there are divers sorts of distempers, as the affection of anger hath its distemper, and this is more visible; when anger is gone, it is daily seen, and therefore is of no great difficulty to be discerned: there are other kind of affections which doe continue in a man, when his heart is habitually carried to an inordinate lust; as to pride, vaine-glory, love of the world: no such affection can be well discerned, whilst that continues in a man; take a man that hath a continued affection, it is hard for him to discern it; because, it doth with its continuance habitually corrupt the Judgement, and blind the reason, and yet you are to labour to discern it: And that you may two wayes.

Two wayes
how to discern
a continued inordi-
nate lust.

I.

First, bring your affections to the rule and touchstone. Secondly, That you may better know their aberration from the rule, consider, whether the affection have any stop, an affection is like a river, if you let it run without any stop or resistance, it runs quietly, but if you hinder its course, it runnes more violently; so it is with your affections, if you doe not observe to know the stops and lets of them, you shall not observe the violence of them so well. So then, the first way for a man to come to know his

his affectiōs, is to observe them in any extraordinary accident; if any losse come to a man in his estate, or if he be crost in his sports, or hindred of his purpose, let him consider how he doth beare it, that is, try how you carry yourselves towards it; this will be a good meanes to discover our affections, when they come to these stops and lets, they are best discerned by us.

Secondly, in this case it is good wee make use of others eyes; a man sees not that in himselfe which a stander by doth, hee is free from the affection which another is bent unto, and therefore another can better judge of it; as a man that is sicke of a fever, hee cannot judge aright of tastes, because hee hath lost the sense of tasting, that which is sweet may seeme bitter unto him; but he that is in health can judge of tastes as they are: therefore, it is good to make use of friends, and if we have no friends, it is wisdom in this case to make use of an enemy; that is, to observe what inordinatnesse hath beene in them, and what hath happened unto them thereby, and so to judge of our owne.

Simile.

And this is the first thing that I wil cōmend unto you, to labor to see your affections, and to be convinced of them; when this is done, in the next place we wil come to see the causes of inordinate affections; and seeing we are applying medicines, as we shall see the causes of inordinate affections, so to each of them we shall adde their remedies.

The first cause of inordinate affection is, *misapprehension*; that is, when wee doe not apprehend things aright, our affections follow our apprehensions

Causes and remedies of inordinate affections.
Cause 1.

ons, as we see in a sensible appetite, if a thing bee beautifull, we are apt to love it, and like of it; but if it bee deformed, wee are apt to hate it; for as things doe represent themselves to the will, so we are apt to conceive of them; the will turnes a mans actions this way or that way, notwithstanding the understanding is the pilot that turnes the will; so that our apprehension is the first cause of inordinat affections; by this we overvalue things that are evill, and undervalue things that are good. Rectifie therefore the apprehension, and heale the disease, labour to have the Judgement informed, and you shall see things as they are. Affections (as I said before) are of two sorts, one *sensuall*, arising from fancy, the other *rationall*, arising from judgement: all that we can say for the former affections, is this, men might doe much to weaken those affections in them (if they would take paines) by removing the objects, that is, by withdrawing the fewell, and turning the attentions another way; if we cannot subdue any sensuall affections in us, let us be subdued unto it, and be as any dead man; In case that we are surpris'd by such vanities, yet let us not hasten to action or execution. All that in this case a man can doe, is as a pilot, whose shippe is in great danger to bee cast away by reason of a great tempest, all that he can doe, is to looke to the safety of the ship, that waters come not into it at any place, that it be not overthrowne: so these evill affections that are in our rationall appetite, are these evill inclinations of the will, that are lent either to riches, pleasure, vaine-glory, or the like objects of reason.

Now

Simil.

Now to rectifie your mis-apprehension of them, *Remedy 1.*
first get *strong reasons* for to doe it; reade the Scriptures, furnish your selfe with spirituall arguments, be acquainted with such places, as ye may see thereby the sinfulness of such affections: it is great wisdom in a man, first, to finde out the thing he is inordinately affected to, and never to rest, till he find the things that are sinfull in him: therefore, the applying of reason will make us able to doe it; and if we can doe so, we shall be able to go through the things of this world rightly: You are inordinately affected to wealth; Apply reason and Scripture here, as thus; It is a wisemans part to use earthen vessels, as silver; and silver vessels, as earthen; the one will serve for use as well as the other: so in the things of the world, hee that is strong in reason and wise, were they represented to him as they are; he would use a great estate without setting his heart upon it, more then if it were a mean one; & in the condition of this life he would so carry himselfe, as if he used them not: this the Apostle have us to doe, *to use the world, as though we used it not*: and then we should think the best things of the world to bee of no moment, and that we have no cause to rejoyce in them. Wee are to use the world with a weaned affection, not be inordinately carried with love therupon in worldly things; there is a usefulness to be looked at, but to seeke to finde baites in them, and to set our hearts upon them, that will hurt us exceedingly; if wee looke for excellency in worldly things, and touch them too familiarly, they wil burne & scorch

us; but if we use them for our necessity, and so use them as if we did not, wee shall finde great benefit and comfort by them. This is the difference betweene earthly and spirituall things, you must have knowledge of these, and this knowledge must be affective, the more love you have the better it is; but in earthly things, the less love we have, the better it is: for in earthly things, if our love exceed our knowledge, they are subject to hurt us. What is the reason, a man takes to heart the death of his friend, or the like accident? for a while he grieves exceedingly, but within a moneth, or short time after, his grief is past; and then he sees that the death of his friend is no such thing as he took it for, and thought it to be; had he then seene that which now he doth, he would not have grieved so much.

Remedy 2.

The second way to rectifie misapprehension, is by faith; for, by faith we are to beleeve the vanity of these earthly things, & we are to beleeve the power of God, who is able to blow upon them, and to cause them to wither; so that faith is a great cause to rectifie the apprehension, as well as reason: *Paul* counted the best things of the world, but *drosse and dung*; and *Moses* cared not for the pleasures of Egypt; it was their faith that caused them to doe so, they did beleeve the true priviledge they had in Christ: this doth raise up the heart, and cause us more and more to see the things that are earthly, how slippery and flitting they are.

Remedy 3.

The third way to rectifie mis-apprehension is experience; wee are not so much as to touch us of that thing we have found to be true by experience;
let

let a souldier be told of dangerous effects in the warres, perswade him what you will, and tell him how terrible it is, he will not beleeeve, till by experience he hath felt the smart of it: so when a man is entred upon the doing of any difficult thing, which he hath beene accustomed to doe, the experience hee hath of often being in such dangers, and having felt no harme, that doth rectifie his affections. Experience is a speciall meanes to tame them; let a beast be brought to a mans hand that is fearefull at the first, but by experience and daily using of it, so you tame the beast: so our affections are unruly things, like untamed beasts, but when experience hath discovered them, it is a good meanes to rectifie them: therefore it is profitable for us to call to minde things that are past: If we would but call to minde how such a thing wee joyed in, and yet it staid not with us; our joy would not be so inordinate in other things: If wee would remember how such a crosse we survived, our griefe would not be so inordinate in future events.

The fourth way to rectifie mis apprehension, is *Remedy. 4.* by the *example of others*, that is, to see how others have beene affected with the inordinate affections that we have beene in our selves; and examples do runne more into the senses than rules doe; therefore thinke of examples to stirre up affections, eyther to crosse them, or subdue them. Wee see by the reading of histories, as of the valiant acts of some of the worthies, as of *Julius Caesar*, and others, some, by reading of the great exployts that they themselves had done, have beene stirred up as much

232 *How to mortifie inordinate affection.*

as in them lyed, to doe the like, so that examples of others are very effectuell in this kinde. If a man would consider *Paul*, how hee carried himselfe in the things of this life, and how *David*, *Abraham*, and *Moses* were affected to these outward things, what they had, and what they might have had; their examples, and such as we have heard of, to be holy and righteous men, or such as we now know to be such, is a great helpe to rectifie the affections, and to set the Judgement straight.

Cause. 2.

The second cause of inordinate affection, is *weaknesse* and *impotency*, which doth sticke in a man ever since the fall of *Adam*, & makes him subject to passion; and therefore yee see, the weaker sexe, as they are weaker in understanding, so they are stronger in passion; let a man be weake, he is so much the more strong in passions; and as his strength is more, so hath he more strength to resist them. The way to remedy this, is, to *gather strength*; the more strength we have, the more able we are to resist temptations, and as a man is weake, so hee is the more subject unto them, (as when hee is young) but strength overmasters them. Affections are in a man as humors are in a body, when the body is in health, it keepes in these humors that it doth not feele them; but when a man is sicke, then these humours stirre up and trouble a man: So, when the soule is in health, these ill humors of the soule, inordinate affections are kept in by maine strength: but let the soule grow weake, and the passions get strength. Now, the meanes to get strength against passions, is to get a greater measure of the Spirit, the more spirit, the

more

Remedy.

Simile.

How to mortifie inordinate affection. 233

more strength, *Ephes. 3. 16. Pray, that you may be strengthened by the Spirit of the inward man:* the more flesh we have in us, the more weaknesse wee have; the spirit that is in us doth lust after envy, & pride, and the world. Now, how shall wee helpe it, but by the Spirit that is without us, that is, by the Spirit of God: let a man be in such a temper, that the Spirit of God may rule and possesse his heart; while he is in this temper, his ordinate affections will not stirre, but when the Spirit is away, then there is a hundred waies to cause them to be unruly: that which seasons a man is prudence, wisedome, and grace; the more a man hath of these, the more able he is to subdue them.

The third cause of inordinate affections, is, the *Cause. 3.* *lightnesse of the minde*, when it hath not a right object to pitch it selfe upon, which when that wants, the affection being left to uncertainties, they must needs fall upon wrong objects: when a man in his course wanteth an object for his aime, the waies of his error are a thousand; so when a man doth misse the right object in affection, they have a thousand waies to draw to inordinatenesse: men run up and downe with their affections upon uncertainty, and they never cast how to shun them afterward, till the end of their daies be runne out. Now, to remedy this, *Remedy.* our way is, to finde out the *right object* whereon the affections should be pitched, and this object is God, that is, the affections must all looke towards God, and have them fixt upon him; you are never able to subdue your affections and to keepe them under, till you pitch them upon God: whilest our affections

The right object of our affection, God

234 *How to mortifie inordinate affection.*

ons are loose, they are unsteddy and unconstant; every man, till his heart be set upon God, his affections are wandring up and downe; but when a man hath God to set his affections on, and they are once settled in him, then he seekes another kind of excellency, and frames his life after another fashion, he sets his affections upon other excellencies: As when a man hath a palace for to build, if his minde be to have it done with excellent worke-manship, then he will take none but principall stones, hewne and squared fit for his purpose to build withall, but if a man be to build a mud wall, any rubbish and trash will serve the turne to make it up: So, when our affections are on high matters, such as God and Christ, they looke upon things that are noble, and not upon the rubbish and trash of the world, wee will choose the principallest stones for our spirituall building: but if otherwise, we strive to finde contentment in the creatures, we care not how wee come by them, that is, any rubbish will serve the turne to get riches withall, and honour and preferment in the world; but, if ever you will set your affections straight, pitch them upon God.

Simil.

Cause. 4.

The fourth cause of inordinate affections, is, that *confusion that riseth in the heart at the first rising of them*; and they are the vapours and mists that blinde the reason, and make a man unable to resist them, because the putting out of the eye of reason, must needs trouble a man exceedingly; even as a moate in a mans eye troubles him, that he cannot see as he should doe; And therefore these mists that are cast
upon

Simile.

How to mortifie inordinate affection. 235

upon the eye of reason, doe make a man unable to resist them. In such a case, the way to helpe them is this, to make up the bankes when the river is at the lowest ebbe, that is, to make up the bankes of our affections, before the tide of inordinate affections do come in; we are not at first, able to rule these inordinate affections, but yet if the banks be made up afore-hand, we may mortifie them. A man is to consider before, how he is able to be affected, and for this, let him looke into the former waies, and see how he hath beene affected, and how he is apt to be affected againe; and when he is in such circumstances, let him take a good resolution, never to returne to such inordinate affections, as he did afore: When a man is sicke of an Ague, to give him physicke when hee is in a fore fit, is not the fittest way, it is not then in season; but it were best to be done in his good daies, before his fit: so we are to make up the banke of our affections, before the tide of inordinate affections doe come, to have a strong resolution, we will not be led by such an affection as before. And if this prevaile not, then we are to suspend the execution of our passions, that is, to doe nothing for a time: If a man finde any passion in himselfe, let him abstaine for that time, (if it be possible) from the doing of that which it moves him unto; because, that he is then most subject to doe amisse: You see, a barrell of Beere, if it be stirred at the bottome, draw it presently, and it will runne muddy, but if you let it rest a while, and then draw it, it will runne cleare: so a man in his passion, his reason is muddy, and his actions will

Remedy.

Simile.

Simile.

not come off cleare; therefore it is good to suspend the execution, howsoever: For the suspending of the action in time of passion, is very profitable, though a man thinke for the present, whilst the passion is upon him, that he doth not erre, yet because then we are most subiect to erre, suspend for a while. Passion is a hindrance to the faculty, as jogging is to the arme when it is a shooting, or unto the hand when it is a writing therefore, when a man doth find that passion is on him let him do nothing: A drunken mans wisest course is to go home and do nothing that night, unlesse the good work of repentance; our passion is a kind of drunkenness; the one is almost as subiect to mis-take an error, as the other.

Simil.

Cause. 5.

The fifth cause of inordinate affections, is the *corruption of Nature*, which is in every man since the fall of *Adam*. Will you know the reason, why Beares and Wolves, and Lyons, carry themselves so cruelly? It is, because their nature is to doe so; Wil you know why a sinful man is subiect to affect things inordinately? the reason is, because he hath a bad nature; it is naturall to him to doe it, and as ready to him as sparkles of fire to fly upwards; We see some men are apt to be taken with such a disease, that is bred and borne with them, they cannot escape it. Now the remedy to remove the evilness of nature, is, to get *new natures*, that is, to get another nature, a holy, regenerate disposition, untill then, men shall never be able to doe it; many labour to mortifie their affections, but yet cannot, because they are busie about the particulars, and never regard the generall; they can never make the
branch

Remedy.

branch good, except they make the tree good, therefore, the way to mortifie, is to get a new nature: Consider whether your nature be renewed, whether that be cast into a new mould, if it be, this is the way to mortifie inordinate affection, this is the way for the generall: So also it should be our care for any particular affection, that wee finde our selves most prone to by nature, labour to thwart nature in that particular: Are you given to wrath by nature? endeavour to be humbler and meeker then other men; Is your nature more inclined to desire of gain? Labour to be established with a more free spirit; and this will be a meanes to mortifie you; otherwise, you shall never waine your hearts from earthly things, till you have a taste of such spirituall things, that is, you shall never win your hearts from joyes, except you have joy and delight in Christ, you shall never overcome the griefe of losses and crosses, except you turne your affections to see the loathsomnesse of sinne: Contraries in nature do expell one another; cold is expelled with heate, darknesse with light; so you must expell carnall affections with spirituall.

The 6th cause of inordinate affections, is *carelesnesse* and *remisnesse*, that is, want of spirituall watchfulness over the heart, when men rather give occasion unto the affections to be inordinate, than prevent the occasions of it. For the cure of this, *take heed*, not of sinne onely, but of *the occasions of sinne*; for a man to hate sinne, and not to hate the occasions of it, is to deceive himselfe, that is all one, as for a man to walke upon Ice, that is afraid of falling: Iron will

Cause. 6.

Remedy

Simili.

238 *How to mortifie inordinate affection.*

move, if the loadstone be neer: so the affections will stirre up, if there be any alluring sinfull object. And therefore, if sinne knock at the doore of your hearts, you must not let it in presently, but aske his errand, plead the cause with it, and consider the hindrances and inconveniences that come by it. For a man to say, I will give over my lusts, and yet will keepe such company as hee did before, and use his old haunts, he doth but deceive himselfe, *Prov. 22, 19.*

*Prov. 22, 19. &
23, 20.*

Make no freindschip with an angry man, and with a furious man thou shalt not goe, Prov. 23, 30 Benot amongst wine-bibbers, that is, if thou hast used this company, and usest it stil, thou fleest not occasions of sin; and therefore we must watch over our soules, the heart is deceitful above all things; take heed to the beginning of your affections, and looke to the beginning of inordinate lusts, when you see it rising, if you perceive but a glimpse of it, quench and resist it, else it will cost you a great deale of more paines afterwards: the affections by little and little giving way to them, will soone get strength, if you let them alone, you set your hearts and minds on fire: A man that is full of anger, or any passion, knowes not how to help himselfe, so dangerous is it to give way to affections, that they carry a man unawares to inordinate-nesse; the best way therefore is to quench it at first; if you cannot quench it when it is a sparke, how will you doe when it is a flame? As you are to look to the beginning, so take heed of making false truces with them; for inordinate affections doe more hurt by ambushes and secret invasions, then by open warre, therefore looke to them on every side, lest

lest they rob you of grace before you are aware.

The seventh cause of inordinate affections, is, *the Cause 1.*
root whereon they grow, labor to see the root, and remove it: if one affection doe distemper the mind, it drawes on another distemper, and you cannot lessen that latter inordinatenesse, unlessse you weaken the former, which was the roote of it. As for example; Anger growes upon pride, you shall never lessen or cure that affection of anger, except you weaken pride: Now pride causeth anger and contention, *Jonah* was angry, whence came it but from his pride? when a man through pride knowes not himselfe, he forgets God; And this man that forgets God, will bee violent in his griefe, in his complaints, in his feares, in his desires, and will never be healed, till he be humbled; and brought to a base estimation of himselfe.

Lastly, I would have you to know, that God is the onely Agent in this worke of mortification: and therefore have dependance upon God, for it is Gods Spirit that must cause a man to mortifie: man is not able of himselfe, except God perswade him, *Psal. 33. 13, 14.* Except the Lord speake once and twice to us, we will not regard it: *Paul* was *Psal. 33. 13, 14.* troubled with a strong affection, what doth he? he goes to God, and prayes to him to take away that strong mist; and so must we doe, pray to God in Faith, doe but beleieve, and we shall have our requests granted: continue in prayer, and hold out without wearinesse, and bee your affections what they will bee, yea, never so strong; such as you
 Gg 3 thought

thought would never be mortified, yet you shall overcome them.

7/2.

The last use that is drawne from hence, is this; if inordinate affections are to bee mortified, then is any excessse in any desire sinfull, and for which wee ought sharply to reprove our selves: many grieve for some or other temporall things, this is moderate, when they can yet joy in other things; so we qualifie our griefes with joyes, and our joyes with griefes; we are not inordinate: but we are to take heed of excessse in them, for that makes them sinfull; as our over-grieving at losses and crosses, our over-loving of earthly things, too much delight in sports; These are turned into sinne to us, affections are set in the heart for the safegard of the soule; a foole indeed, for want of skill may hurt himselfe with them, but he that is skilfull, knowes how to use them without prejudice to himselfe; and if they bee thus well used, they are very serviceable to the soule; but if they be once strong headed, that is, get the bridle betweene their teeth, so as they will not bee ruled; then they prove hurtfull unto us. Marke what the Wiseman saith of the lust of uncleannesse; and it is true of all such lusts, *the strong man is slaine by them*: therefore, fight against the lusts of uncleane and inordinate affections. And that you may doe it, and bee willing to part with them, marke these motives following.

Motives to
conquer and
master inor-
dinate affecti-
Motive. 1.

The first motive I take out of 1 Tim. 6. 10. The Apostle speaking of covetousnesse, calls it; *the roote of all evill, &c.* and what may be said of this, may be said of any other sinne very truly; this is one motive;

rive: inordinate affections promise profit and contentment, and yet will pierce you through with many sorrowes, that is, it taketh away the health and tranquillity of the soule; even as the worme doth eate the same tree, that doth breed it. And looke, as the inward heat of an ague is worse than the outward heat; so these inward ulcers of the soule and affections doe trouble us, and pierce us more than any outward grievance, whatsover, that can assault the body: let a man have houses in the City, goodly gardens, orchards, lands and all contentments on every side; yet, his inordinate affections doe not suffer him to enjoy any one of these, nay, not to enjoy himselfe, hee cannot converse, talke or meditate with himselfe, it makes a man to be wearisome to himselfe, it hinders a man altogether from doing that which is good: one disease of the body is enough to take away all comforts outwardly, that a man hath; and one inordinate affection of the soule takes away all pleasure and contentment within; let a man bee sicke, neither rich cloathes, nor a faire chamber, can comfort him; so let a man have but one inordinate passion, all other things are nothing to him; he takes no pleasure in them.

The second motive is taken from that of *Salomon*, *A mans spirit will beare his infirmities, but a wounded spirit, who can beare?* that is, this doth make a man unable to beare any thing else: for example, a strong love set upon the things of this life, wounds the soule; and so makes it unable to beare the least losse of any of them, it deads the heart within

a man: So immoderate griefe addes affliction to affliction; Immoderate teares are worse than the thing feared, whereas otherwise, afflictions are nothing grievous, if they be rightly used: *Paul* was in prison, and so were *Ioseph's Brethren*, yet you see the difference; the one full of Joy, the other full of griefe and sorrow, because they had sinned; their consciences were not whole, they could not beare their burthen: therefore, looke to your affections, that you may passe through the changes of this life with more comfort, if you cannot bring your minde to the doing of this, then bring those things to your mind, labor to mortifie them, and that is the best way to bring your mindes to the things; my meaning is, if you cannot bring your minde to love worldly pleasure and contentments lesse, mortifie them to your mind, that is, looke not at them, as pleasures or contentments; if you must love them, let them seeme lesse lovely to you: dye to them in affection, or else, let them dye to you in apprehension; True indeed, without Gods over-ruling Power, we can doe nothing; yet wee must use the meanes, as we see in the casting of a dye, it is not in us to win as we please, but yet the playing of the cast is requisite; so the mortifying of the affections, it is not in us, yet we must use the meanes for to doe it; let us not give satisfaction to any lust, but hinder it to our powers: it is a shame for us to have our hearts affected with any sinnefull lusts, were wee more carefull of our soules, these inordinate affections would bee more broken and kept downe by us. Beleeve it,

it, strong affections breed strong afflictions, and say, thou shouldest have riches and contentment in earthly things, and yet have inordinate affections, this is no helpe for thee, it is but an applying of an outward plaister to an inward sore, that will doe it no good. *Simile.*

The third motive is taken from 1 Timothy 6. 9. the Apostle speaketh there of the desire of riches, he saith, that it breedeth many foolish and hurtfull lusts, in that regard, wee should mortifie them, because they are foolish lusts, and foolish, because hurtfull; when a man hurts himselfe out of some mistake, or by his owne heedlesse-nesse, hee is properly said to be a foole: It is properly folly, when a man hurts himselfe, whil't he seekes to doe himselfe most good; wee seeke to doe our selves good, when we give satisfaction to every lust, but yet we hurt our selves; strange affections invite us to sinne, and sinne brings to misery; and thus they are hurtfull. Shun them therefore, seeing God hath appointed them to be mortified, let us mortifie them; whatsoever God hath appointed to be mortified, and we will not doe, it is as hurtfull for us, as *Achans* wedge was to *Achan*; which is called a *curfed thing*: And so every unmortified lust is a *curfed thing*. Take heed of it. *Motive 3. 1 Tim. 6. 9. Iudg. 6. 14.*

The fourth motive is this, because inordinate-nesse of affections hinders us in the doing of the good actions, wherein our happinesse doth consist, they make the faculties of the soule unfit to doe the things they should doe: as *James* 1. 20. *Jam. 1. 20.*

the wrath of man worketh not the righteousness of God ; that is, it disableth a man to worke that righteousness, he should doe ; and what may be said of wrath, may be said of any other affection ; As of malice, 1 Pet. 2. 1. wherefore laying aside all malice, &c: that is, while these are in you, you cannot heare the Word as ye ought ; So for inordinate desire of gaine, Ezek. 31. the reason why the people heard without profit, was, because their hearts went after their covetousnesse : mortifie these lusts, and then you shall goe with ease and safety in the way of godlinesse, yea, we shall be carried to it, as a boate is with winde, with all facility and expeditenesse.

1 Pet. 1. 1.

Ezek 31.

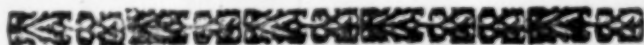
Motive 5. The fift motive is, because of the shame and dishonour they doe bring men into ; men are afraid of shame in other things, it were to be wished, they were so afraid of shame in this : Every inordinate affection is a short drunkennesse, and it brings the drunkards shame to a man ; drunkennes discloseth all, and so, if there be any corruption in the heart, inordinate affection drawes it forth. Every man is ashamed of indiscreetnesse in his carriage, now, what is the cause of indiscreetnesse ? it is the defect of wisdom, either the forgetfulness or not heeding of the time, place or action we are about ; and what makes this forgetfulness ? It is the drunkennes of passion. When the Apostle James would shew, who was a wise man, he saith, *he will shew out a good conversation in his works ; there will be meekenes and gentlenesse in his carriage and behaviour ; but, if there be any envy or*
strife

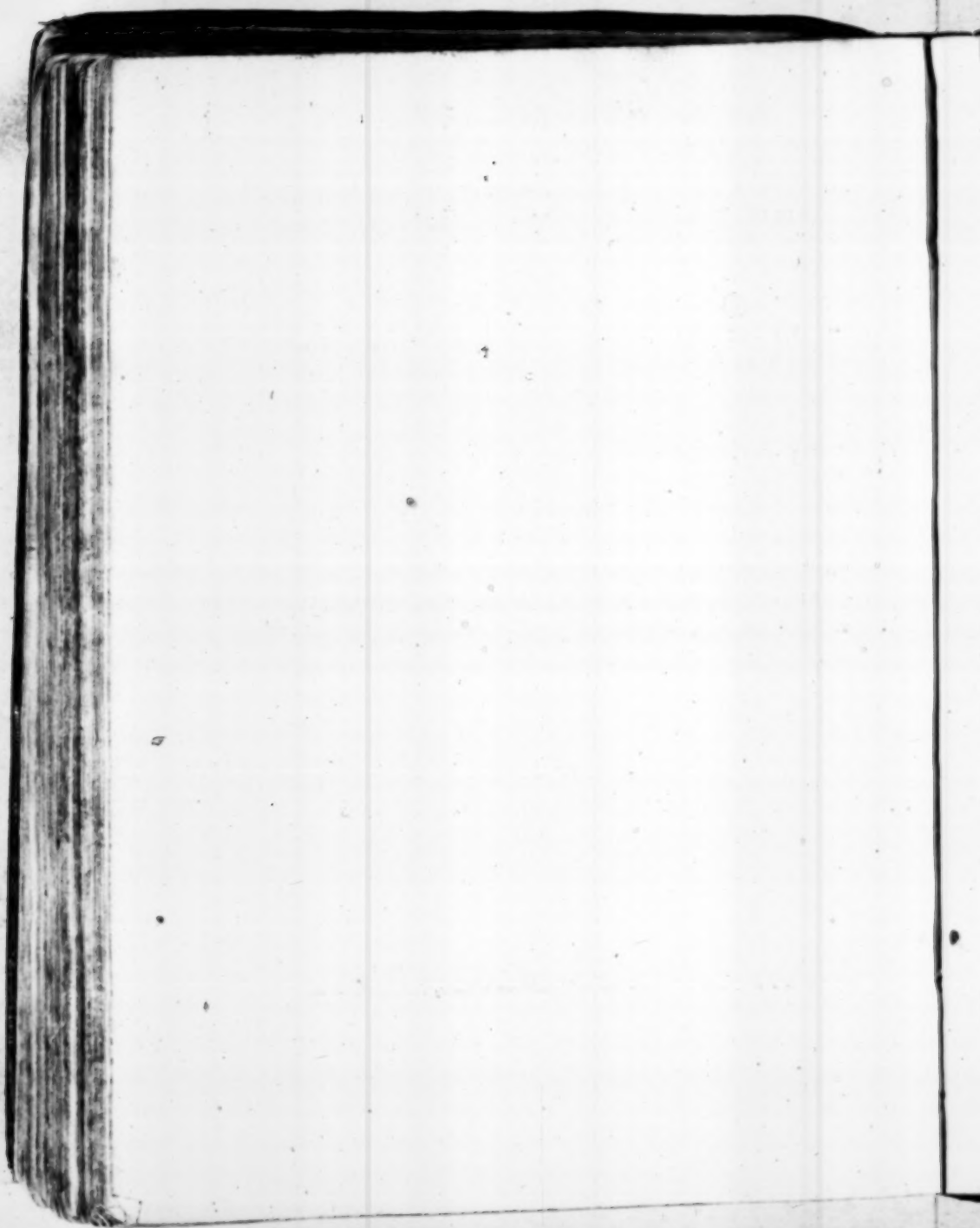
James 3. 13.

strife in the hart, this shews a man to be but a weak creature: whereas on the contrary, it is an honour in a man to passe by an infirmity; That is a signe of a strong man, that is able to overcome himselfe.

The sixth motive is, because they blind the reason and Iudgement, which should be the guide of all our actions in the course of this life; that which is said of bribery, that it *blinds men*; and that the affection to the bribe makes the sinne a great deale more; The like may bee said of other sins; As long as passion rageth, thou canst neither judge of thine owne nor of others faults: if thou wouldest judge of another mans fault, *take away the beame that is in thine owne eye*; And so if thou wouldst judge of thine owne faults, these affections must not blind the mind and the reason, for so they will hinder us in discerning good, and in doing any thing that is good; for, when the mind is corrupted, the will is corrupted; and then, instead of walking in the wayes of God, wee walke in the pathes of sinne: therefore, in regard of the safetie and security of our lives and actions, wee should mortifie these our affections.

Motive 6.







HOW TO MORTIFIE COVETOUSNESSE.

COLOSS. 3. 5.

And Covetousnesse which is Idolatrie.



Covetousnesse which is Idolatrie, that must bee mortified aswell as the other earthly members. Now this *Covetousnesse* is nothing else but an inordinate and sinfull desire, either of getting or keeping wealth or money. The inordinate lusting after honours that is called Ambition, too much affecting of beauty, is called lustfulnesse. And Lust is an inordinate affection, which when it propoundeth riches for its object, it is called *Covetousnesse*, which is Idolatrie. Now Idolatrie consisteth in one of these three things.

First, in worshipping the true God in a wrong manner, apprehending him as a Creature, giving that to him that agreeth not with him.

Secondly, when as we make the Creature a God,
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by conceiving it under the Notion of a God, so did they who worshipped *Iove*, *Mars*, and those Heathens that worshipped the creatures as Gods.

Thirdly, when we attribute that unto it which belongeth unto God: as to trust in it, to delight in it, to put all our trust & confidence in it; when as we think it can performe that unto us, which God onely can. Now that *Covetousnesse* is Idolatrie, is meant, when as we thinke that riches can do that which God only can doe, as that they can doe us good or evil. *If they are Gods* (saith God) *Let them doe good or evil.* God only doth good and evil, therefore he is distinguished from Idols, because they cannot do it, affections follow opinions, & practise follows affections. *Hebr. 11.6.* *He that will come to God, must beleue in him* None will worship God, unlesse they beleue that God can comfort & relieve them in all their distresses; So when men have an opinion, that riches and wealth wil yeeld them comfort, be a strong tower of defence, to free them from inconveniences, this makes them to trust in them, and this thought is Idolatry.

Doct.

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There are two points of Doctrine that arise from these words.

The first is this: That to seeke helpe and comfort, from any creature, or from *Riches*, and not from God alone, is vaine, and sinfull.

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The second is this: That *Covetousnesse* which is Idolatrie, is to be mortified.

For the first, for to seeke any helpe or comfort from any Creature, and not from God alone, is vaine and sinfull, and it must needs bee so, because it is Idolatrie. Now in Idolatrie, there are three things,

First

First, vanity and emptinesse, 1. Cor. 8. 4. *An Idol is nothing in the world.* Here is vanitie.

Secondly, sinnefulnes: There is no greater *Sin* then it is, and it is an extreame vaine, because we attribute that to it, which doth only belong to God, to thinke if that I am well, and strong in friends, have a well bottomed estate, *that my mountaine is strong on every side, I shall not be moved,* This is sinfull and vaine; you shall not live a whit the better, or happier for it; A strange *Paradoxe* contrarie to the opinion & practise of most men. When we consult with our treasures, doe not we thinke that if we have such wealth, and such friends, that we should live more comfortable and happily? There is no man but will answer, that he thinks so. But yet my brethren, we are deceived, it is not so: it belongs to God only to dispence of his *Prerogatives*, good or evil. *A horse is but a vaine thing* (saith the *Psalmist*) *to get a victorie*, that is, though it be a thing as fit as can be in it selfe, yet if it be left to it selfe without God, it is but vaine, and can doe nothing. So I may say of riches, and other outward things; Riches are vaine, and honours, and friends are vaine to procure happinesse of themselves: So *Physicke* of it selfe is vaine to procure health without God, they are nothing worth, hee that thinks otherwise erreth. It was the follie of the *Rich man*, that hee thought so, and therefore sung a Requiem unto his soule. *Eate drinke, and be merry, O my soule, thou hast goods layd up for thee for many yeeres.* Hee did not thinke himselfe happy, because hee had any interest in God and his favour, but because hee had abundance of outward things, and therefore you see the end of all his happiness.

pinesse, *Thou foole, this night shall thy soule be taken from thee*, and then what is become of all thy happinesse, Yet such is our folly, that most of us reflect on the meanes and on the creatures, and expect happinesse from them. But *Christ* tells us, they will not doe the deed; This night shall they take away thy soule, and then all thy happines is gone. The rich man thought before, he had beene sure as long as his wealth continued with him, that he needed not to expect any calamitie, but now he sees that hee built on a sandie foundation. *David*, though a Holy man, being established in his Kingdome, having subdued all his Enemies and furnished himselfe with wealth, hee thought that *his Mountaine was then made so strong, that it could not be moved*, that to morrow should bee as yesterday, and much more abundant. But no sooner did God hide his face from him, but hee wastroubled. To shew that it was not his riches and outward prosperitie that made him happy, but God onely. *So Dan. 5. 28. Belshazzar* when as hee thought himselfe happy, being inuironed with his wives, Princes, and servants, when as hee praised the gods of silver, and the gods of gold, abounded with all outward prosperitie, and reposed his happinesse in it, is accompted but a foole by *Daniel*, because he glorified not God, in whose hands his wealth and all his wayes were, and therefore he was destroyed. These things of themselves will not continue our lives, nor yet make us happy of themselves; wee take not one step of prosperitie, or adversity, but Gods hand doth lead us. My brethren that heare mee this day, that have heretofore thought, that if you had such

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an estate, such learning, such ornaments, and such friends, that then you were happy. To perswade you that it is not so, it would change your hopes and feares, your griefe and joy, and make you labour to be rich in faith, and in good workes. It will be very hard to perswade you to this, yet we will doe what we can to perswade you, and adde certaine reasons, which may perswade you to beleeve it to bee so; if God shall adde a blessing to them that joyne the operation of his Spirit with them to perswade you. First this must needs be so, in regard of Gods all-sufficiency, he alone is able to comfort without the Creatures helpe, else there were an insufficiency, and narrownesse in him, and so then he should not be God, if he could not fill our desires every way, even as the Sunne should be defective, if it needed the helpe of Torches to give light. God is blessed not onely in himselfe, but makes us all blessed: It is the ground of all the commandements. *Thou shalt love and worship the Lord thy God, and him onely shalt thou serve.* Wee must love him with all our hearts, with all our soules; Let not the Creature have any jot of them, because all comfort is from God, *Gen 17.1. I am God all sufficient, walke before me, and be perfect,* that is, love me altogether, set your affection on none but mee, ye need not go unto the Creature, al is in me. If the Creature could do any thing to make us happy and not God, then we might step out to it, but the Creature can doe nothing to it, God only is al sufficient to make you perfect every way; though that the Creatures be used by God; yet it is onely God that makes you happy and gives you comfort and not the Creature.

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Reason.

²
Reason.

Secondly, it must needs be so, because of the vanity and emptinesse of the Creature, it can do nothing but as it is commanded by God, he is the Lord of hostes which commandeth all the Creatures, as the General doth his armie; A man having the Creature to helpe him, it is by vertue of Gods commandement; it is the vanitie of the Creature, that it can do nothing of it selfe, except there be an influence from God: Look not then unto the creature it selfe, but to the influence, action, & application which it hath from Gods secret concurrence with it, what it is to have this concurrence & influence from the Creature, you may see it expressed in this *Similitude*. Take the hand it moves, because there is an imperceptible from the will that stirres it, so the Creature moving, and giving influence and comfort to us, it is Gods will it should doe so, and so it is applied to this, or that action. The artificer using a hatchet to make a stoole, or the like, there is an influence from his Art, that guides his hand and it; So the Creatures working, is by a secret concurrence from God, doing thus and thus. And to know that it is from God, you find a mutabilitie in the Creature, it workes not alwayes one way: *Physicke* and all other things are inconstant, sometimes it helpes, sometimes not, yea many times when you have all the meanes, then they faile, to shew that there is an influence from God, and that the creatures are vanishing, perishing, and inconstant.

³
Reason

Thirdly, it must be so, because it is sinfull to looke for comfort from any thing but from God, because by this we attribute that to the Creature, which only belongs to God, which is Idolatrie. The Creature steales

steales away the heart in an imperceptible manner. As *Abſalom* stole away the peoples hearts from *David*, or as the *Adulterer* steales away the love of the wife from her husband ; It makes you serve the Creature , It makes you settle your affection upon the creatures, if they faile, you sorrow, if they come, ye joy, and yee doe this with all joy, all delight, all pleasure, and desire, this is a great sinne, nay, it is the greatest sinne ; As adulterie is the greatest sinne, because it severs, and dissolves the marriage : so it is the greatest, because it severs us from God, and makes us cleave to the Creature.

The maine confectory and use from this , is to keepe you from lusting after worldly things ; Men are never weary of seeking of them, but spend their whole time in getting of them, and this is the reason why the things that belong to saluation, are so much neglected, Men, spend so much time in a thousand other things and trifles, and have no time at all to serve God in ; They are, busie about riches, honor, credit, or the things whereon their fancies doe pitch, but if this be digested, it will teach you to seeke all from God, who disposeth all things, and to whom the issues of life and death, of good or bad belong.

Consider with your selves and you shall finde, that the reason wherefore you doe seeke for outward content or comfort, is because you doe thinke it will do you good if you haue it, or hurt if you have it not, but herein you erre, giving that to the Creature which onely belongs to God. *Eſay 1.23. If the Idoles bee Gods, let them doe good or evill, saith the Lord.* The scope of this place, is to cast off the whorish and adulterish

adulterish affection of those that have an eager and unwearied desire after earthly things, by shewing that they cannot doe us any good or hurt. Therefore God punished *David* exceedingly for numbring of the people, because hee thought that they could strengthen him against his enemies without Gods helpe, therefore *Ierem.* 23. 24. Thus saith the Lord. *Let not the wise man glory in his wisdom, neither let the mighty man glorie in his might, nor the rich man glory in his riches. But let him that glorieth, glory in this, that hee understandeth and knoweth, that I am the Lord that executeth loving kindnesse, Iudgement, and righteousness in the earth.* As if he should have sayd, if these things could doe you good or hurt, there were some reason that you might seeke them, but there is nothing in them that you should desire them, for it is I onely that execute judgement, and mercie, all good and evill is from mee, therefore *Psal.* 62. wee have this caveat given us, *If riches increase, set not your hearts upon them, magnifie not your selves for them and in them,* for all comfort is from God onely, else you might set your hearts on them, but now all power and kindnesse is from him, therefore your wealth cannot doe it.

Ob. But it may be objected, that God doth comfort us, and make us happy in this life by meanes, and that riches are the meanes, wherefore then may we not seeke to them to get this comfort?

Ans. To this I answer, that God doth reward every man according to his workes, not according to his wealth, yea, he can comfort us without these, for he is the God of all consolation, *2. Cor.* 1. 3. and that hath

hath inclusive and exclusively all comfort in him and from him, none without him ; If we thinke to have it from honour, wealth, or friends, wee deceive our selves, for they are vaine and profit not, 1.Sam.12. 25. *Turne yee not aside, for then should you goe after vaine things, which cannot profit you, or deliver you, for they are vaine.* All these things without God will profit you nothing.

But will not wealth and friends profit us ?

Ob:

No not at all, they are vanity, they are empty in themselves, they cannot doe it, they are in themselves but vanity ; having the creature, you have but the huske without the graine, the shell without the kernell, the creature is but empty of it selfe, except God put into it a fitnesse to comfort you, all is vanity and nothing worth, and this vanity is nothing but emptinesse. And this serves to correct the thoughts of men, who thinke, that if they had such an estate, and all their debts payd, If they had such and such friends, that then all would be well with them, and who is it that thinks not thus ? But let those that entertaine such thoughts, consider the vanity of the creature ; All our Sinnes proceede from the over-valuing of the creature, for Sinne is nothing but an aversion of the Soule from the immutable God to the creature. Labour then to conceiue of the creature aright, that it is vaine; this will keepe you aright, and hinder you from going from God, and cleaving to the creature.

Ans.

To presse this further, consider these foure things.

First, if you goe another way to worke, all you see and seeke comfort in the creature shall be labour

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lost, for it is not in the power of the creature to yeeld you any comfort, If you busie your selves with seeking of comfort from it, you will walke in a vaine shadow, *Psal. 39. 6. Surely every man walketh in a vaine shadow, Surely they are disquieted in vaine. Hee heapeth up riches, and knoweth not who shall gather them;* If wee looke for comfort from riches, wee looke it but from a shadow, all our labour is in vaine.

There is a shadow of the Almighty wherein some men walke, where they shall be sure to finde this comfort, others there are that walke in the shadow of the creatures in the vanity of their minds, seeking comfort from it: Those who thus walke shall be deceived. A shadow though it seeme to be something, yet it is nothing, yee may seeme to have the lineaments of a man, or some other creature, yet it is nothing: So these outward things may seeme to have something in them, but yet indeede they have nothing, those that seeke for comfort in them commit two evils, *Ier. 2. 14. They forsake God the fountaine of living water, and digge unto themselves pitts that will hold no water,* God having all comforts in him comforts never failing, because there is a Spring of comfort in him, yet wee forsake him and digge pitts, which if they have any water, it is but borrowed, and not continuing, and that water which they have is none of the best, it is muddy, and will not alwaies continue: Wherefore pitch your affections upon the true substantiall good, not on vanities. If wee see a man come to an Orchard full of goodly fruits, and hee should onely catch at the shadow of them, netling his hands, and spending his labour in vaine,
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we would account him either a foole or a mad man; yet we in the cleare Sunshine of the Gospell (such is our madnesse) catch and seeke after shadowes, with trouble of minde, and sorrow of heart, neglecting the substance.

Secondly, consider that you seeke your happinesse the wrong way, that is, you seeke it in worldly things, they are not able to helpe you, because they reach not to the inward man, the body is but the sheath and case, our happinesse lyes not in it; So in the Creatures, their happinesse consists not in themselves, but in something else, It lyes in observing the rule which God hath appointed for them. The fire observing the rule which God hath given it, is sure; so of water, and so of all creatures animate and inanimate, their happinesse consisteth in observing the rules which God hath prescribed to them. The law of God is a rule that we must walke by, following it as a rule wee are happy, that doing well, and observing the Commaundements, makes us happy; *He that keepeth the Commandements, shall live in them*; He that departeth from them is dead. Every motion of the fish out of the water is towards death, but every motion of it in the water is to life: So let mans motions be towards God, and then they are motions to life; but let him move after outward things, and it is a motion towards death and misery, and therefore if you seeke this comfort from outward things, you goe the wrong way to get it.

Thirdly, consider that you make a wrong choise, you seeke not that which will doe it, if you seeke for this comfort in God, all is in one place; but if

you seeke for it in the creatures, you must have a multitude of them to comfort you; If that they could comfort you, you must have health, wealth, honour, friends, and many other things, but there is one thing only will doe it, if you goe the right way to get it, you shall finde it onely in God; *Martha* shee was troubled about many things, when as one thing onely was necessary. If you looke for comfort in earthly things; you must have a thousand things to help to it, *But godlines which hath the promises of this life, and of the life to come* doth yeeld this comfort of it selfe if you seeke it in it.

It is a great advantage for us to have all the comforts in one thing, Godlinesse onely hath all these comforts, therefore seeke them in it.

4. Fourthly, consider that that comfort and happinesse which you have from the creature, is but a dependant felicity, and it is so much the worse, because it depends on the creature which is mutable and uncertaine; how much better is it to depend on God, in whom is no shadow of variety or change. Every creature is weaker, by how much it hath dependance on another, and so are you weaker, by how much the more you depend on outward things; If you depend on friends, they may change their affections and become your enemies, or death may take them away, and then your happinesse is gone: If you depend on riches, *Pro. 23. 5. Wilt thou set thine eye on that which is not? for riches certainly make themselves wings, and flye away as an Eagle towards heaven,* and then your happines is gone: but if you seeke for, and place your happinesse in God, in whom is no change or alteration,

alteration, then it is perpetuall. A dependencie on things that are mutable, will yeeld no comfort, because GOD will have all to depend on himselfe. Therefore the 1. Cor. 1. 30. *Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that no flesh might rejoyce in it selfe, but that he that glorieth might glory in the Lord*: for this end, God hath conveyed Christ unto us, that hee might make us beleve that wee fare not the better for any Creature, and that so wee might rejoyce onely in the Lord; Therefore he hath made Christ redemption from all evill, that hee might furnish us with all good, Christ hath redeemed us from hell and miserie, and from want of good things, seeke not then a dependencie on the Creature, thinke not that it will better you, and this will make you to depend on Christ; Therefore for these regards, correct your opinion of worldly and outward things, and judge of them with righteous judgement, depend onely on God, if you will have him to be your portion as he was the Levites, refuse him not as the Israelites did, depend upon him in good earnest, A little you say with Gods blessing will doe much; Labour not therefore, neither toyle you to leave great portions to your children, the common pretence that men have for their covetousnesse, for though you leave them never so much, if Gods blessing be not on it, it is nothing, it can yeeld them no comfort, yea many times it is an occasion of their hurt. If then Gods blessing be all in all, if that onely can administer comfort, and make us happy, I would aske you this question: What if you did leave your chil-

dren onely Gods blessing, would it not be sufficient though you left them little or nothing else, you thinke not so, and yet whatsoever you can leave them without Gods blessing, is nothing worth; Preachers labour much in this to draw you from worldly things, and all to little purpose; It must be Gods teaching, that perswades within which must effect it; you must therefore take paines with your hearts, the generality of the disease shewes that it is hard to be cured, labour therefore to finde out the deceites which hinder your practise of these things, which are these.

Deceit 1.

Quest.

One deceit that deceives them, is that they are ready to say, that those things are the blessings of God. Why should we not rejoyce in them; so afflictions they are crosses, and therefore grieve for them; If these then did not adde to our blessednesse, why count wee them blessings, and account poverty as a crosse?

Ans.

To this I answer, that if you take them as blessings, you may rejoyce in them as the instruments by which God doth you good; blessings are relative words, they have reference unto God, if you consider them without reference to him, they cease to bee blessings; Therefore if you consider them meerely as blessings, you may rejoyce in them. Now yee receive them as blessings.

First, if you depend upon God for the disposing, continuing, and want of them, if you thinke you shall enjoy them no longer then God will; If you thinke thus with your selves, wee have wives, children, friends, and riches, 'tis true we haue them, but yet they

they shal not cōtinue with us an houre or minute longer, then God will: If you thinke so in good earnest, then yee rejoyce in them as blessings. A mā that is received when he is in danger, lookes more to the will, then to the hand of him that helps him; We looke more to the good will of our friends, then to their gifts: So wee should looke more on Gods will and pleasure, thē to the benefit she bestowes upon us; The consideration of these things as blessings, must raise up your thoughts to heavenly things, to consider that whatsoever is done on earth, is first acted in heaven: The Sunne is first eclipsed there, and then here; So that your estates are first eclipsed there before that they are here; looke therefore on God, and on these as meerely depending on Gods will, and then you enjoy them onely as blessings.

Secondly, you looke on them as blessings, if you looke upon them, so as to know that you may have them in aboundance without any comfort; Instruments have nothing of themselves, whatsoever they have is put into them.

A man may have friends, and all other outward things, his mountaine may seeme to be strong, yet without Gods blessing on them hee may want comfort in them; When as you thinke thus, that you may have those things without comfort, it is a *signe* that your eye is on God, that you looke on them onely as the *Vehiculars* or conduct pipes to convey comfort. The ayre yeelds light as an instrument, though it have no light of it's owne, the water may heate but not of it selfe, but by that heate which is infused into it by the fire; so if a man drink
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a Potion in Beere, the Beere of it selfe doth not work, but the Potion worketh by the Beere: So it is with all outward blessings, they of themselves can yeeld you no comfort at all, but if they would yeeld you any, it is by reason of that comfort which God puts into them.

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Thirdly, you doe then enjoy them as blessings, if you thinke you may have comfort without them; The ebbing and flowing of outward things, doth not augment your comfort, or diminish it. Those that have not any outward blessings, may have more gladnesse and comforts in their hearts, then those whose corne and wine are encreased, *Psalm. 4. 7.* Those who have but a small Cottage and a bed in it, are many times more happy, more healthy, and sleepe more quietly, then these rich men whose wealth will not suffer him to sleepe, *Eccle. 5. 12.* Many there are that seeme to want all outward blessings and comforts, yet are full of inward comforts and delights. Many there are who like *Paul* & the Apostles, seeme to have nothing, and yet possesse all things. As it is all one with God, to helpe with fewe or with many, so hee can comfort with fewe friends and externall blessings as well as with many; yea, hee can make a little which the righteous have, more comfortable then all the renews of the ungodly, be they never so great.

That which hath beene said of blessings, the like also may be said of crosses, you may greeve for them if you take them as crosses, but withall take heede that yee account not those things crosses, which indeede are no crosses: want was no crosse to

Paul,

Paul, nor yet imprisonment, for in the one he abounded, in the other hee sung, it is advantage unto us sometimes, to have outward blessings taken from us. It is advantage for us to have blood taken away in a plurie, It is good sometimes to loppe trees, that so they may bring forth more fruite, so it is good for us many times to haue crosses, for to humble us, and to bring us neere unto God, yet we may sorrow for the losse of those things, and take it as a crosse. If you can say this from your hearts, that yee are not afflicted, because yee are made poore, because your Wealth is taken from you, but because it is Gods pleasure to take it away from you, either for the abuse of it, or else to punish you for some other sinne. So that if you bee cast into some sicknesse, you may not grieve for it as a crosse merelie, as it is a *Sicknesse*, but as you conceive the hand of God in it, laying it on you, as a punishment for your *Sin*.

The second Let, and Deceit is, the present sense and feeling which wee have of the comfort that comes from abundance of outward things, therefore whatsoever is said to the contrarie, is but speculations & fantasies: Men are guided by sense which cannot be deceived; We finde and feele comfort in those things by experience, we see a Realitie in these things, and therefore whatsoever you say to the contrarie, is but in vaine and to no purpose.

To this I answer, that you must not judge of things according to *Sense*, for *Sense* was never made a judge of God to judge of these things, but judge of them according to faith and rectified reason, which judgeth of all things that are to come, that are past,

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and present altogether, and so can best judge of these things as they are.

Now for to helpe your judgement in these things.

First, consider what the *Scripture* doth say of them, what it doth say of pleasures, friends and Riches, the *Scripture* presents things as they are, and that tells you that they are but vanity of vanities, all is but vanitie.

Secondly, consider the judgements of others concerning them, who have bin on the stage of afflictions, and have abounded in good works whilest they lived but are now gone.

Thirdlie, consider what you will judge of them at the day of death, then men are awaked and see these things as they are indeede, and then they be-moane themselves that they have spent so much time in seeking after those things that will not profit them, and spent so little time in looking after salvation.

Judge not of them as you finde them for the present, but likewise as you shall find them, for the time to come judge of al together.

Now for *Sense*, you mu't understand its double.

First, there is a *Sense* and feeling of the comfort of the Creature, as a man that is benumbed with cold, is refreshed with fire, or a man that is faint and feeble in heart, is refreshed with Wine.

Secondly, there is a super-eminent comfort, proceeding from an apprehension of Gods favour towards us in giving these blessings to us.

There may bee an inward distemper which may make our ioyes to be hollow and counterfeit. There may be sadnesse of heart, when there is outward ioy, because there is an inward and *Supereminent Sense*, which

which affects the heart another way, & therefore *Eccles.* 2.2. It is called, made *Joy*, because we mind it not. It is the *Joy* of *Joyes*, and life of comfort, that is from within, that proceeds from the inward man; As the soule is strong in health, so it findes more comfort both in externall and Supereminent comfort. Graces are to the soule, as health is to the bodie, the more and the greater they are, the more comfort they administer.

But yee may say, that the creature can administer its owne comfort, and of it selfe.

To this I answer, that there is an aptnesse and fitnessse in the Creature to comfort us, but yet it can yeeld no comfort without God, wherefore keepe your affections in square, have so much joy and delight in the Creature, as the Creature requires, and no more; If your affections hold a right proportion with their objects they are aright, therefore thus farre you may joy in the Creature and no further.

First, you may joy in it, with a remisse joy, ye may also sorow with a remisse sorow, ye may joy in it as if ye joyed not, & sorrow in it, as if ye sorrowed not.

Secondly, you may joy in them with a loose joy, & affection, as they sit loose to you, so you may sit loose to them, *1. Cor. 7. 29. 30. 31.* Brethren the time is short, it remaineth therefore that those which have wives be as if they had none, that those that weepe, be as if they wept not, that those that rejoyce, as if they rejoyced not, and those that buy, as though they possessed not, and those that use this World, as not abusing it, that is, Let your affections be loose to these things. Take any of these outward things, you may cast your affection on them in a

Of.

Ans.

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a loose manner, goe no further then this, the fashion of the World passeth away, yee may be taken away from it, and it from you, therefore affect it no otherwise then a transitorie thing, and with a loose and transeunt affection, willing to depart from it, whensoever it shall please God to take it from you.

3 Thirdly, you may love them with a dependant affection, they are things of a dependant nature, they have no bottome of their owne to stand upon, they onely depend on God, and so you may love them as depending on him, eying the fountaine, and not the Cesterne from whence they flow, take not light from the Aire, but looke to the Sunne from whence it comes.

3
rept.

The third deceit is a false reasoning. *Wee find it otherwise by experience: We see that a diligent hand maketh rich, and bringeth comfort, wee see that labour bringeth learning, and for the labour which wee take to get it, in recompence of it, it makes us happie.*

Ans.

To this I answer, that this clayme doth not alwaies hold, God breakes it many times, Riches come not alwayes by labour, nor comfort by riches, the labour profiteth nothing, *Psal. 12. 71.* Except the Lord build the house, they labour in vaine that build it. *Except the Lord keepe the Citie, the watchman watcheth but in vaine.* It is in vaine to rise up early, to goe to bedde late, and to eate the bread of carefulnesse, yee shall not reape the fruite ye expect, unlesse God bee with your labour. If Christ be absent, the Disciples may labour all night and catch nothing; but if he be present with them, then their labour prospereth, then they inclose a multitude of fishes; So when wee labour

bour and take paines, and thinke to be strong in our owne strength, without Gods helpe, we go to worke with a wrong key which will not open, but if Gods hand be in the businesse, we doe it with great facility and ease, which God hath appointed we should doe. You may see this in *Ioseph*, God purposed to make him a great man; see with what facility he was made the governour of *Egypt*, next to *Pharaoh*, without his owne seeking, and beyond his expectation: So it was with *Mordecai*, so with *David*; God appointed to make them great, and therefore they became great, notwithstanding all oppositions. On the contrary, let man goe on in his owne strength, and hee shall labour without any profit at all: hence it is, that many times wee see a concurrence of all causes, so that wee would thinke that the effect must needs follow, and yet it followes not, and if it doe follow, yet we have no comfort in it.

First, because God makes an insurablensse and disproportion, betwixt the man and the blessing, as betweene *Iudas* and his *Apostleship*: a man may have tables well furnished, riches in abundance, a wife fit for him, and yet have no comfort in them, because God puts a secret disproportion betwixt him and them.

Secondly, though there bee a concurrence of things, yet God may hinder the effect, sometimes for good, and sometimes for evill, as *Elishas* servant was readie in the nicke, when the *Shunamite* came to begge her possessions and lands of the King, 2. *Kings* 8. 5. 6. He was then telling the King, how *Elisha* had restored her sonne to life: So *Abraham* when he was

Gen. 22. 1.

to offer up his sonne *Isaack*, in the instant God sent the ramme to be tyed in the bush: So *Saul* when hee had purposed to kill *David*, God called him away to fight with the *Philistins*, and as God hinders the effect for good, so he doth for evill.

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Thirdly, God doth it sometimes by denying successe unto the causes. The battaile is not alwayes to the strong. When there are causes, and the effect followes not, it is because God doth dispose of things at his pleasure, and can turne them a contrary way, health and comfort, joy and delight follow not outward blessings, except God put it into them.

4
Decept.
Ob.

The fourth deceit is this, These things are certaine and present, but other things are doubtfull and uncertaine, wee know not whether wee shall have them or no.

Ans.

To this I answer, it is not so, future, spirituall and eternall things are not incertaine, but these things which we enjoy here are; those things wee here enjoy, and wee also our selves, are subject to changes and alterations. Wee are as men on the Sea, having stormes as well as calmes: Wealth and all outward blessings are but transitorie things, but faith and spirituall things are certaine, and endure for ever. Wee have an Almighty and unchangeable God, and immortall, incorruptible inheritance, which fadeth not away, reserved for us in the highest Heavens. In temporall things, who knoweth what shall bee to morrow? In them thou canst not boast of to morrow, but as for spirituall things, they are certaine, they have no ambiguity in them; But the maine answer that I give, is that here we must use our faith.

Confi.

Consider the grounds on which faith relies, and then the conclusions and consequences that arise from them: take heede to them, and be not deceived; If yee beleeve God to bee the rewarder of all those that trust in him, as you say hee is, why rest you not on him, why are yee not contented with him for your portions, why thinke you not him sufficient? If the Creature be God, then follow it, but if God be God, then follow him, and bee satisfied with him; Labour therefore for faith unfained, and walke according to it.

If then it bee vaine and *sinnefull* to seeke helpe and comfort from any Creature, or from Riches, and to thinke that they can make us live more comfortable; Hence then consider the *sinnefulness* of it, and put it into the Catalogue of your other *Sinnes*, that formerly you have had such thoughts. Every one is guiltie of this *Sinne*, more or lesse: and this is a *Sin* not small, but of an high nature, it is Idolatrie.

In the times of ignorance, *Sathan* drew many men to grosse Idolatry, to worship stocks and stones, but now hee drawes them to another Idolatrie, lesse perceptible, and yet as dangerous in Gods sight as the other, who is a Spirit, and can discerne, and prie into it; Let us therefore examine our hearts, and consider how much we haue trusted the Creatures; Let us condemne our selves, and rectifie our judgments to judge of things as they are; Let us not think our selves happy for them; Let us not thinke our selves blessed in them, but onely in Christ, because it is not in their power to make us happie.

If wee have so joyed in these, or loved them so,

as to love God lesse, it is an adulterous love and ioy . Wee have no better rule to judge of adulterous love, then this , when as our love to the Creature , doth lessen our love to God.

Signes.

Now , least wee bee deceived in our love to the Creature , I will give you these *Signes* , to know whether your love be right to it or no.

I

First, if your affection to the Creature cause you to withdraw your hearts from God. *Ier. 17. 5. Cursed bee the man which maketh flesh his arme , and whose heart departeth from the Lord.* It is a signe wee make flesh our arme, when wee withdraw our hearts from God, wee make the Creatures our ayme, when they withdraw us from God. *1. Tim. 5. 5. She that is a widow indeed trusteth in God, and continueth in supplications night and day,* this is a *Signe* that they trust in God because they pray unto him. Consider what your conversation is , whether it be in heaven or no, *Phil. 3. 20. Our conversation is in Heaven.* The neglecting and not minding earthly things, in the former verse sheweth him not to bee of an earthly conversation , the more our hearts are drawne from God, the more are they set and fixed on earthly things.

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Signe.

Secondly ; consider what earthly choice you make, when as these things come in competition with God, and Spirituall things, what billes of exchange doe you make, doe you make you friends of the unrighteous *Mammon* , not caring for the things of this World, when they come in competition with a good conscience , or doe you forsake God , and sticke to them ?

3

Signe.

Thirdly, consider what your obedience is to God, Whe-

whether his feare bee alwayes before your eyes, or whether Riches set you on worke or no: what mans obedience is, such is histrust, if ye obey God, then ye trust in him, and if yee obey Riches, then ye trust in them, and not in God.

Fourthly, consider what your affections are, nothing troubles an holy man, but *Sin*, the which makes him seeke helpe at Gods hands, and not in these. *Figure.*⁴ On the contrary, nothing troubles a worldlieman, but losses and crosses, *Sinne* troubles him not at all, by this judge of your love to Riches, whether it bee right or no.

Thus much for the first generall Doctrine.

We come now to the second, which is this.

That Covetousnesse is to be Mortified. *Doct.* *Covetousnesse* is unlawfull, all know it, the things therefore that will be usefull in the handling of this point, will be to shew you what *Covetousnesse* is, and why it is to be Mortified. ²

Now to shew you what it is.

Covetousnesse may bee defined to be a sinnefull desire of getting, or keeping money, or wealth inordinately.

First, it is a sinnefull desire, because it is a lust, as lusting after pleasure, is called Voluptuousnesse; It is also inordinate, the principle being amisse, and likewise the object. The principle is amisse, when we over-value riches, set a greater beauty on them then they have, and seeing them with a wrong eye, wee lust after them, by reason that wee over-value them, and thus to over-value them, is to lust after them, and to thinke that they can make us happie, is

Idolatri. The object of it is as bad as the principle, when as th'end is either to raise us to a higher condition, or to fare deliciously every day, or else to spend them on some Lust, as well as to keepe them.

2 Secondly, it is of keeping, or getting mony, getting it inordinately, seeking it by wrong meanes, or of keeping it, First in not bestowing of it on our selves as wee ought, there is *Tenacitie* of this sort amongst men. *Eccle. 5. 15* *There is a sore will under the Sunne, namely, Riches kept by the owners thereof, to their hurt, when as it is comely for a man to eate and drinke, and to enjoy the good of all his labours that hee hath taken under the Sunne, all the dayes of his life which God giveth him, for this is his portion, and thus to rejoyce in his labour, is the gift of God. Eccle. 5. 18. 19.*

Secondly, thou in not giving to others, art too strait handed, having goods and seeing others to want.

3 The last and chiefe thing in the definition is, inordinately, that is, which is besides the rule. A thing is sayd to bee inordinate, when as it is besides the square that a man doth, and in doing thus, wee doe amisse.

Now this affection is sayd to bee inordinate in these foure respects.

1 First, when wee seeke it by measure more then wee should.

2 Secondly, when we seeke it by meanes that wee should not.

3 Thirdly, when we seeke it for wrong ends.

4 Fourthly, when we seeke it in a wrong manner.

For the first, we offend in the measure, when as we seeke for more then God gives us; that which God gives

gives everie man, that is his portion here, *Eccle 5.18.* and he that desireth, and withholdeth more then his portio, is he that offendeth in the measure. *Pro. 11.24.*

But how shall I know Gods will, and what my portion is.

Ob.

I answer by the event, See in what estate and condition God hath set you; See what estate he hath given you, that is your portion, and with it you must be content, God hath a Sovereignie over us, we are but his subjects, and must bee contented with what he gives us, you are contented with that your fathers or your Prince gives you, therefore you must receive that which God bestowes on you, with all humilitie, and thankfulness; If we bee soundly humbled, wee will confesse our selves worthy to bee destroyed, *Eze. 36.32.* we will confesse with *Jacob. Gen. 32.10.* *That we are unworthy of the least of Gods mercies,* that the least portion is more then we deserve. The Prodigall being humbled, was content with the least place in his fathers house, to be as one of his household servants, and so wee ought to bee content with that portion which God hath given us, be it never so small, because it is more then wee deserve, and if wee desire and seeke for more, this desire is *Sinfull.*

Ans.

Secondly, as wee ought not to seeke wealth, more then is our due. So vve ought not to seeke it by unlawfull meanes, not by Vsurie, Gaming, Oppression, Fraude, Deceit, or any other unlawfull meanes. I adde this of Gaming, because it is unlawfull, though it bee little considered, for it is no meanes that God hath appointed, or sanctified to get money by, because it is neither a gift, nor a bargain; I dispute not

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now vvwhether playing for trifles to put life into the Game belawfull, but of gaming with an intent to get and gaine money or wealth. This I say is unlawfull meanes, and such as have gotten monie by such meanes, are bound to make restitution.

3 Thirdly, vvhen th'end of our seeking after monie is wrong, then our affection is *Sinfull*, as if wee seek it onely for it selfe, that we may be rich, or to bestow it on our lusts, and make it our ends, and not for necessities onely, and so much as shall serve our turnes, when vve seeke it thus, vvee seeke it in excesse; Hee that desires money for a journey, desires no more then will serve to defraie his costes, and expenses in his journey; So if a man desires monie for any other end, hee desires so much as will serve for that purpose and no more; So in other things: Hee that is sicke, desires so much Physicke as vvill cure him, and no more. So wee ought to desire as much as will serve our necessities, and no more. Bt if vvee desire it for our ambition, pleasure, or any other by respect, this desire is *Sinfull* and inordinate.

4 Lastly, it is inordinate, when vvee seeke in a vvrong manner, vvich consistes in these five particulars.

1 First, vvhen vvee seeke it out of love unto it, and and this manner of seeking it is spirituall adulterie, *Iames 4. 4. Yee adulterers and adulteresses, know yee not that the friendship of the world is enmitie with God,* and vvhosoever is a friend to the vvorld, is an enemy to God; If vve be in love vvith it for its ovvne beautie, it is *Sinfull*, it is spirituall adulterie.

2 Secondly, vvhen as vvee seeke it to trust in it, vvhen

as we thinke wee shall be the safer by it, and make it our strong Tower, *Yet hee that trusteth in riches shall fall, Pro. 11. 28.* And therefore if wee have foode and rayment, wee ought therewith to be content, *1.Tim. 6. 8.* and not to trust in uncertaine riches.

Thirdly, when as we be high minded, and thinke our selves to be the better men for it, when as they make us looke bigger then wee did before, as commonly those that be rich doe; Therefore *1.Tim. 6. 17.* Paul bids *Timothy charge those that are rich in this world, that they be not high minded.*

Fourthly, when as wee seeke it to glory in it, as *David*, hee would number the people to glory and trust in them; this is sinfull, *for hee that glorieth, must glory in the Lord, and not in them, 1.Cor. 1. 31.*

When as wee seeke it with too much hast and eagernes, when as all our dayes are sorrowes, travaile, and grieve, that our hearts take no rest in the night, *Eccle. 2. 23.* When as wee seeke it, not staying Gods leasure, such a desire is inordinate, importunate, and sinfull, *1.Tim. 6. 9. 10.* *Those that will be rich, that is, such as make too much hast to be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which draw men into perdition and destruction, and pierce them through with many sorrowes.*

But now you will say, that riches are the blessing of God, and will demand of mee whether wee may not desire riches as they are blessings.

I answer, that it is true, that they are blessings, and reward of the feare of God, *Pro. 22. 4.* By humility and the feare of the Lord, are riches and honor. Therefore it is said of *David*, that hee died full of

riches. *Abrahams* servants reckoned them as blessings, *Gen. 24. 35.* *The Lord hath blessed my Master greatly, and hee is become great, and he hath given him flocks and herds, silver and gold, men servants and mayd servants, Cammels, and Asses.* *Iacob* counts them as blessings, *Gen. 32. 10.* And *Christ* himselfe saith, that it is more blessed to lend then to borrowe, to give then to receive, may wee not then desire them? To answer this, wee must know that there is a two-fold will or desire; First, a remisse will, which is rather an inclination then a will: secondly, there is a peremptory will, which is mature ripe and peremptory; with this latter will wee may not desire them, but with the former we may, *1. Tim. 6. 8.* *If wee have foode and rayment, Let us be therewith content; If any man hath a desire to be rich, yet having foode and rayment, Let him not so desire more riches, but that hee may be content with it.*

I Now there is a double content, The first is, as when a man is sicke (to expresse it by a similitude) he must be content, yet he may pray for health, and use meanes to get it with a full and perfect will, yet with a depending on Gods will. So wee being in want, may desire riches and wealth with a full will, sitting in the meane time quietly under Gods hand, and referring and submitting our will to his will.

2 Secondly, there is a content, wherein having sufficient for foode and rayment, wee suffer not our wills to goe actually beyond the limits which God hath set us; Therefore God hath promised outward blessings as a reward of his service, and propoundeth them as so many arguments and motives to stirre us up

up to feare him, and wee may desire them as his blessings, with such a desire as this, when as wee set bounds and limits to the Sea of our desires, which are in themselves turbulent, and to submit them wholly to Gods will. Christ being to die, had a will to live, yet not a full and resolute will, but a will subordinate to Gods will, *Father if thou wilt, let this cup passe from me, yet not my will, but thy will be done.* This will was but an inclination, and not a will; So we may will riches with a remisse will and inclination, but not with a full perfect will, that is, we may not goe about to get them, with a full desire and resolution.

But how farre may a man desire wealth, where must hee set limits to his desires, where must they be restrained?

ot.

I answer, that he may desire foode and rayment, hee may desire that which is necessary for nature, without which he cannot live and subsist; As a man may desire a ship to passe over the Sea from one Country to another, because hee cannot passe over without it; so a man may desire foode and rayment in the Sea of this life, because without it wee cannot finish that course which God hath prescribed unto us.

Ans.

Now there is a three-fold necessity.

First, there is a necessity of expedience, as if a man hath a journey to goe, Tis true hee may goe on foote, yet hee may desire an horse to ride, because it will be more expedient for him; so you may desire with a remisse desire, so much as is expedient for your vocation and calling.

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Secondly,

2 Secondly, there is a necessity in respect of your condition and place, as men in higher ranke and calling neede more then men of an inferiour degree, to maintaine their place and dignity; so they may desire to have more then they, so as they desire no more then will bee sufficient to maintaine them in that ranke and degree wherein they are placed.

3 Thirdly, there is a necessity of refreshment, and you may desire as much as is needfull for your necessary refreshment, as much as hospitality requires, so that you doe not goe beyond it. And in these three respects, you may desire God to give you as much as shall be expedient for you, because it is no more then nature requires.

Now besides this desire of things necessary, there is a desire of superfluity and excesse; this desire proceeds not from nature, but from lust, because that wee desire such wealth and to raise our estates, that we may bestowe it on our lusts. The end of this desire, is onely to satisfie our lusts and pleasure, that like the rich glutton, *Luke 16. Wee might be well clad, and fare deliciously every day.* Many mens lives are nothing but playing and eating, and eating and playing, and are led alwayes in this circle.

To desire wealth to this or any other superfluous end, is very sinfull, and it must needs be so for these reasons.

1 *Reason.* First, because mans life stands not in abundance of excesse. Therefore in *Luke 12. 13. 14. 15.* When as a certaine man spake to Christ to speake to his brother to divide the inheritance with him, He said unto him, *Man who made me a Iudge or a divider over you?*

you, and then bad the company beware of *Covetousnesse*, because that a mans life consisteth not in the abundance of the things that he possesseth; That is, though you have never so much wealth, yet yee shall not live the longer for it. Your life consists not in it, no more doth your comfort, for they will but please the sight of your eyes, they will not make you more happy then you are; *Seeke not therefore superfluity, for your life consists not in abundance.* Hee is but a foole that thinkes that these things will make him happy, that these will make him rich, all that are not rich in God, are poore, and if they thinke themselves happy and rich in these things, they are but fooles.

Reason?

Secondly, the desire of *superfluity* is sinfull, because it proceedes from an evill roote, but this desire proceedes from an evill roote and a bitter, that is, from lust. It comes not from Gods Spirit, which bids every man to be contented with food and rayment, nor yet from nature which seekes not superfluities, therefore proceeding from lust, it must needs be sinfull,

Thirdly, what you may not pray for, that you may not desire nor seeke after; But wee may not pray for *superfluities*, *Pro. 30. 8. Give me neither poverty nor riches*, feede mee with foode convenient for mee, not with *superfluities*, &c. And in the Lords prayer wee are taught not to pray for *superfluities*, *Give us this day our dayly bread*, that is as much as is necessary for us and no more, therefore wee may not desire it. The seeking of more then is necessary, doth hinder us, as a show that

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is too bigge, is as unfit to trauaile as well as one that is too little.

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Fourthly, it is dangerous, for it doth choake the word, and drowne men in perdition; Therefore it is *Agurs* prayer. *Pro. 30. 8. 9. Give mee neither povertie nor Riches, feede mee with food convenient for mee, least I bee full and denie thee, and say, who is the Lord.* Fulnesse and excesse is alwayes dangerous, Full tables doe cause surfets, full cups make a strong braine giddie: The strongest Saints have beene shaken with prosperitie and excesse, as *David*, *Ezechias*, *Salomon*, they sinned by reason of excesse in outward things, It is dangerous to be rich. Therefore it is *Davids* counsaile, *Psal 62. 10. If riches increase, set not your hearts upon them; A rich man cannot enter into the Kingdome of heaven, it is easier for a Cammell to goe through the eye of a needle, then for him to enter into heaven.* For if a man be Rich, it is a thousand to one but that hee trusteth in his riches, and it is impossible that he who trusteth in his riches, shall enter into heaven.

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Lastly, to desire superfluitie, must needs bee sinnefull, because that wee have an expresse command to the contrary, *1. Tim 8. If wee have foode and raiment, let us therewith bee content;* this is the bounds which God hath set us, wee must not goe beyond it.

If that it were lawfull for any man to have and to desire aboundance, then it were lawfull for Kings, yet God hath set limits to them, *Deut. 17. 17 Hee shall not multiply horses, nor wives to himselfe, that his heart turne not away, neither shall hee greatly multiplie to himselfe, silver and gold, that his heart bee not lifted up above*

above his brethren. God hath set us downe limits and bounds, how farre we shall goe, therefore to passe beyond them is sinnefull, but wee passe beyond them when we desire superfluities, therefore the desire of superfluitie is sinfull.

But may not a man use his calling to increase his Wealth.

Quæst.

I answer, that th'end of mens callings, are not to gather riches, if men make this their end, it is a wrong end, but th'end of our calling is to serve God and men, the ground hereof is this. Every man is a member of the common Wealth; every man hath some gifts or other, which may not lye idle, every man hath some Talents, and must use them to his masters advantage, and how can that be, except ye doe good to men: Every one is a servant to Christ, and must doe Gods work, no man is free, every one is Christs servant, and must be diligent to serve Christ, and to doe good to men. Hee that hath an office, must bee diligent and attend it, every man must attend his calling, and be diligent in it.

Ans.

If riches come in by your callings, that is, the wages, not th'end of our callings; for that lookes onely to God, we must not make gaine th'end of our callings: There are many that make gaine their godlinesse, and th'end of their callings, Some preach only for gaine, others use other callings onely for gaine, but if any man will make gaine th'end of his calling, though he may conceale and hide his end from men, yet let him bee sure, that hee shall answer God, the searcher of the heart for it. On the other side, if a man by diligence in his calling have riches following

him, he may take them as a blessing of God bestowed on him, and as a reward for his calling. *7 he diligent hand maketh rich.* God will so reward it, not that we must eye riches, and make them our end. God makes a man rich, and man makes himselfe rich. God makes us rich by being diligent in our callings, and using them to his glory and mans good; he doth cast riches on us: man makes himselfe rich, when hee makes riches th'end of his calling, and doth not expect them as a reward that comes from God. I expresse it by *Iacob*; *Iacob*, he served *Laban* faithfully, and God blessed him, so that he did grow rich, hee went not out of his compasse and Spere, he tooke the wages that was given, and because that Gods end was to make him rich, God enriched him by his wages, as a reward of his service. The more diligent a man is in his calling, the more sincere & upright, the more doth God blesse him, and increase his riches; God makes men rich, when hee gives them riches without sorrowes and troubles, when as they come in with ease, and without expectation and disquiet. Man makes himselfe rich, when as there is great trouble in getting, keeping, & enjoying them, when as he useth his calling to get riches, or when as he useth unlawful meanes. The method God useth to enrich men is this; He first bids them *Seeke the kingdome of God, and the righteousness thereof, and then all these things shall be administred unto them* as wages: We must looke to our duty, and let God alone to provide, and pay us our wages.

He that takes a servant, bids him only looke to his duty, and let him alone to provide him meat, drinke,
and

and wages, we are seruants, God is our Master, let us looke to our duty, and leave the wages to him.

But whether may **not** a man take care to get wealth, *Quest.*
is not a man to care for his estate, to increase it, and to settle it?

I answere, he may lawfully take care of it, observing the right Rules in doing it, which are these. *Ans.*

First, he mu't not go out of his compasse, but walke within his owne pale, he must not step out of his own calling into other mens, and in his owne calling hee must not trouble himselfe with so much businesse, as that he cannot attend, or that may hinder him in his private service unto God: If he doe fill himselfe with too much businesse in his owne calling, or step into others callings, this is sinnefull and inordinate: If a man in his owne calling fill himselfe with so much businesse, that he cannot attend the things of salvation, that he is so much tired with them, that hee hath no leasure, or spare time to search his owne heart, and to doe the particular duties necessary to salvation, he then failes in this, and sinnes in his calling. *Rule.*

Secondly, his end must not be amisse, he must not ayme at riches, *Abraham* was poore, and so was *Jacob*, yet God made them rich and mighty, they were diligent in their callings, and God brought in wealth, God calles not a man to trust in himselfe, to make riches his ayme and end, to seeke excesse, superfluity and abundance, to live deliciously, to satisfie our lusts and pleasures, our ayme must bee Gods glory, and the publique good, and then God will cast riches upon us as our wages. *Rule.*

Thirdly, let it be a right care, and not an inordi- *3.*

nate care, there is an inordinate care which checks the word, you may know whether your care be such an immoderate care or no by these three signes.

Signe 1.

First, if you be troubled in the businesse you goe about, consisting either in desire, feare, or griefe, when as we either desire such a blessing exceedingly, or feare that we shall not have it, or grieve much for the losse of it.

Signe 2.

Secondly, when wee feare we shall not bring our enterprise to passe, or attaine to that which we desire.

Signe 3.

When wee are troubled at it, if it be not accomplished, and grieve when wee foresee any thing that may prevent it, care being aright, sets head and hand on worke; but when the affections are just & right, there is no tumult or turbulencie in them.

Quest.

When is a man covetous?

Ans.

I answer, that then a man is a covetous man, when as he hath desires arising in him, which are contrary on the former rules, and hee resists them not, or else resists them so weakely and feebly, that hee gets no ground of them; Hee sees no reason why he should resist them, and therefore gives way unto them. A man is not a covetous man, nor an ambitious man which hath covetous and ambitious thoughts, for these the holiest men have, but hee that hath such thoughts, and strives not at all against them, or else strives but weakely, he is a covetous and ambitious man. A godly man may have these thoughts and desires, but hee strives strongly against them, gets ground of them, and gives them a deathes wound, but the covetous man hee yeelds unto them, the godly man he gets the victory over them.

Now

Now this covetousnesse is evill in it selfe; for first of all, it is Idolatry and spirituall Adultery, and then it is an evill and bitter roote, having many stalkes on it; he that doth doe any thing to hold correspondencie with it, he that doth belong unto it, to him it is the roote of all evill, *Luke 16*. It keepes men from salvation, It chokes the good seedes sown in mens hearts. Secondly, it must be mortified, for the vanity of the object is not worth the seeking, therefore in the *16. Luke 9*. It is set downe in a comparison with the true treasure, and expressed in these foure circumstances.

First, it is called the *Mammon of unrighteousnesse* *Circum. 1.* and *wicked riches*; because it makes men wicked, opposed to spirituall blessings which are the best.

Secondly, it is least, because it doth least good, *Circum. 2.* it preserves us not from evill, it doth the Soule no good.

Thirdly, it is but false Treasure, it hath but the shadowe of the true, it shines as if it were true, but yet it is but false and counterfet. *Circum. 3.*

Lastly, it is not our owne, it is another mans, *riches are the goods of others not our own, Luk. 16. 12.* and *10. 41. 42.* *Circum. 4.*

There are foure attributes given to riches. First, they are many things, and require much labour, *Martha was troubled about many things.*

Secondly, they are unnecessary, *one thing is necessary.* Thirdly, *They will be taken from us*; Fourthly, they are not the best, and therefore our desire after them should be mortified.

From hence bee yee exhorted to mortifie this earthly

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Vse.

earthly member, covetousnesse, which is Idolatry, a sinne unto which all men are subject: young men though they want experience of riches, are notwithstanding subject to this vice; but olde men are most subject unto it, though they have least cause and reason for it. Professours of religion are subject to it, many times it growes up with the Corne & chokes it, therefore use effectuall meanes to roote it out of your hearts.

Meanes 1.

First of all, pray to GOD not to encline your hearts to covetousnesse, it is impossible for man, but easie for God to doe it.

Meanes 2.

Secondly, be humbled for Sinne, wee are so covetous and desirous for money, because we were never humbled for Sinne to much as we should be, and this is the reason why many would rather let *Christ* goe then their wealth and riches.

Meanes 3.

Thirdly, use them to better purpose then heretofore yee have done, make friends with them, and finde some better thing to set your hearts upon. Except you have a better Treasure, you will not vilifie and depart with these; Labour therefore for true Godlinesse *with content, which is great gaine*, 1. *Timoth. 6. 6.* which heales this malady, and takes away the false pretences of gathering, having, and affecting great riches.

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